Gems of History

A BRIEF HISTORY OF DOAT MUTLAQEEN[RA]

From Moulatona al-Hurrat ul-Maleka[RA]
& Syedna Zoeb bin Moosa[RA]
to Syedna Abdullah Badruddin[RA]



Mulla Yusuf Mamujee

Author's Bio

Mulla Yusuf Mulla Mamujee Hassanally, resident of Colombo, Sri Lanka is the youngest son of the late Mulla Mamujee Hassanally and Mulla Dayam bai Karimbhoy. He was born in Bagasra in the state of Gujarat, India on 7th Shawwaal ul-Mukarram, 1365H (3rd September, 1946). He had his primary and secondary education in Colombo and graduated in Arts with Economics and Islamic Culture from the University of Mumbai.

He has to his credit readings on the history of A'immat Tahereen[SA], Doat Mutlaqeen[RA] and their hudood. It was his fascination of Fatemi history that motivated him to compile this brief account of Doat Mutlaqeen[RA] in the English language.

His other major interest is photography. He has an extremely rare collection of photographs of all the visits of Syedna Taher Saifuddin[RA], Syedna Mohammed Burhanuddin[RA] and Syedna Aali Qadr Mufaddal Saifuddin[TUS] to Colombo.

جواهر الأخبار للدعاة الأطهار رض

سنة ١٤٣٧

Gems of History

A brief history of

Doat MuTlaqeen[RA]

Published by
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Dedication

"With utmost humility and reverence, this book is dedicated to my beloved Maula and spiritual father, al-Hayy ul-Muqaddas Syedna Mohammed Burhanuddin[RA] and his mansoos, Syedna Aali Qadr Mufaddal Saifuddin[TUS] without whose collective doa and benedictions, this work would not have borne fruition. I sincerely pray that Maula[TUS] accepts my novice attempt and forgives my flaws, which are countless."

الوزارة السيفية المعظمة

ضميمة

صفحة (٢)

وم ٨٠٢ / ١٤٣٧هـ

انے هوے تميں ١ سال

يوم عرس الداعي الاجل الفاطمي سيدنا طاهر سيف الدين رض ايكاونما داعي
انے باونما داعي الداعي الاجل الفاطمي سيدنا محمد برهان الدين رض ني

ذكرى

نا موقع پر ١ كتاب طبع كري شائع كرواني مع الدعاء المبارك رزا طلب كيدي ،

من الموقف النوراني والمحل السامي القدساني

اشرق الله انواره

تمنے يه كتاب طبع كري شائع كرواني مع الدعاء المبارك رزا
فضل تهئي چهے ، انے يه كتاب نو نام

"Gems of History"
(Doat Mutlaqeen RA: A Brief History)

انے تاريخي نام

جواهر الأخبار للدُّعاة الأطهار رض

سنة ١٤٣٧هـ

فضل تهيو چهے ،

وفقك الله لاداء الخدمات بالنشاط الكامل * محظوظا بالسعادة والفوز في العاجل والآجل *

حرر نهار اليوم الثالث عشر من شهر رجب الاصب ١٤٣٧هـ

سَنَة أعمر خيرات

سنة ١٤٣٧هـ

٧٨٦
الدعوة الهادية اعلى الله منارها
الوزارة السيفية المعظمة ادام الله بهجتها

وم ٨٠٢ / ١٤٣٧هـ

من مجلس الوزارة السيفية المعظمة ادام الله بهجتها وبهاءها

من موضع ممبئي الى موضع كولمبو

الى - الاخ النجيب ملا يوسف بهائي ماموجي حفظه الله تعالى وسلمه

بعد السلام الجليل والاكرام الجميل

اعلام كه

الداعي الاجل الفاطمي الحي المقدس سيدنا ومولانا ابوالقائد جوهر محمد برهان الدين رضوان الله عليه نا ٨٤ ما ميلاد مبارك نا ميقات سعيد پر تميں يه - دعاة مطلقين رضوان الله عليهم ني تاريخ - انگريزي زبان ما لكهواني نية كيدي ، انے ته بعد ١٤٢٠ هـ ما مولانا الحي المقدس رض ني حضرة عالية قدسانية اشرق الله انوارها ما يه كتاب تيار كرواني رزا طلب كيدي ، تماري عرض مطابق مولانا الحي المقدس رض يه كرم انے احسان فرماوي كتاب تيار كرواني مع الدعاء المبارك رزا مبارك فضل فرماوي هتي ،

مولانا الحي المقدس رض انے آپ مولى طع نا منصوص سيدنا ومولانا ابوجعفر الصادق عالي قدر مفضل سيف الدين اطال الله بقائه الشريف الى يوم الدين ني دعاء مبارك سي تميں يه كتاب نے تيار كرواما گهنو بذل الجهد كيدو ، ايضا الجامعة السيفية نا انے ديگر خدمة گذارو يه من كتب الدعوة الهادية اخبار ني تحقيق واسطے سعي كيدي ، جه نا سبب يه كتاب هوے تكميل نے پهنچي چهے ، ايم تميں يه عرض كيدي ،

Foreword

'Gems of History', recounts the rich history of al-Doat al-Mutlaqeen^{RA}, from the time of Maulatona al-Hurrat ul-Maleka Arwa binte Ahmed^{RA} to 50th al-Dai al-Multaq, Syedna Abdullah Badruddin^{RA}, and the significant socio-political events of each era.

This book provides not only a glimpse but a detailed timeline of significant incidents in the history of al-Doat al-Mutlaqeen^{RA} who have led and guided the Dawoodi Bohras through the vicissitudes of time, periods of sedition and politically unfavourable conditions. It is this inspired leadership, this benign guidance and fatherly love and concern for their followers, that is the bedrock of the faith of the Dawoodi Bohras. And it is this faith and love for al-Doat al-Mutlaqeen^{RA} that binds the community together. This book, I am certain, will serve only to strengthen that faith further.

Today, English has become the most popular language for all sources of knowledge, particularly for the younger generation. Mulla Yusuf Mulla Mamujee has made a fine effort in encapsulating nearly eight hundred years of history in English. This vast and rich history has been distilled from authentic sources into a concise, simple and readable format. It will, in particular, benefit the English-speaking members of our community as an alternate source of knowledge.

I am certain that the book will allow the reader to gather the strands of time and events in the history of al-Doat al-Mutlaqeen^{RA}, link it to the present and thus create an even stronger bond and love for the 53rd al-Dai al-Mutlaq, His Holiness Dr. Syedna Aali Qadr Mufaddal Saifuddin^{TUS}. It is, I believe, an essential book to be read and preserved in every Dawoodi Bohra home.

I congratulate Mulla Yusuf Mulla Mamujee on his many years of efforts and achievement and look forward to the second volume of the book, containing the history of the 51st, 52nd and 53rd al-Doat al-Mutlaqeen.

\- **Dr. Qaidjoher Ezzuddin**

April 2016

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Hamd and shukr to Allah[TA] for the countless bounties showered upon us, the most priceless being that of imaan and walayat of Awliya Kiraam[SA].

With utmost humility, I offer shukr and sajadaat to al-Hayy ul-Muqaddas Syedna Mohammad Burhanuddin[RA] and to his mansoos Syedna Aali Qadr Mufaddal Saifuddin[TUS], for their doa mubarak and benedictions bestowed upon me in Colombo have enabled me to bring out this compilation.

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I am especially beholden to Jamila behen Shehabi of the Legal Department who reviewed and vetted the entire text several times to make sure that the language and tone was consistent throughout.

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artist and providing valuable input to the final design of the book.

The credit of reviewing the text and filling in all elements that constitute the book go to Shaikh Huzaifa bhai Dholkawala (Mumbai). He diligently worked to edit various portions of the matter into a form that could be readily incorporated into the final print. In that, I would like to additionally thank Mufaddal bhai Cutlerywala and Tasneem ben Vasi for providing prompt design and print services.

I appreciate very much the interest taken by my family members, my friends and their associates in the project. It is due to their anticipation of the book and their constant enquiry and encouragement that I could push myself harder towards completion

Last but not the least, thanks go to my dear wife Masuma, daughters Fatema and Insiya, and son-in-law Mulla AliAzhar Potia for their continuous support and reassurance.

Contents

Preface

The idea of compiling a brief account of Doat Mutlaqeen[RA] was first conceived during my visit to Yemen in 1416/1995, on the auspicious occasion of the 84th milaad of al-Hayy ul-Muqaddas Syedna Mohammed Burhanuddin[RA], of which I was fortunate to be a part of.

I was greatly awed by the majestic sight of the fortresses of Shibaam, Zemarmar and Af'eda. The steep and rough terrain made me wonder and appreciate how the Doat Mutlaqeen[RA] of Yemen had conducted dawat and guided their followers through dire times. They had shielded mumineen from the onslaughts of enemies within and without, and had nurtured them towards the path of righteousness at all times. My new-found admiration was undoubtedly inspired by the presence of their successor, Syedna Mohammed Burhanuddin[RA], in their midst.

I felt a need, rather a duty, to share what I had learnt of the history of Awliya Kiraam[SA] of Yemen and Hind since the advent of satr. The golden era of peace and prosperity that we enjoy today has not come without sacrifice. Chapters of history are filled with the hardships they have endured, from oppression, imprisonment, even persecution to the extent of martyrdom, all for the sake of safeguarding us from the perils of this world.

I chose to write this book in English for the benefit of the large number of mumeneen who are comfortable with the language. Till date, no comprehensive account of the history of Doat Mutlaqeen[RA] has been produced in English and therefore I take great pleasure in making this first attempt. If I am able to ignite in my reader the very same emotion that motivated me to take up this writing, then I will have achieved my goal.

– Abde Syedna[TUS] Yusuf Mulla Mamujee

Introduction

"They are my brethren, they shall believe in me even though they have not seen me, how I yearn to see them!"

Such is the manner in which Rasulullah[SAW] expressed his desire to witness the era of Doat Mutlaqeen[RA]. And indeed such is their virtue that chronicles in their anticipation were narrated since the time of the Prophet Musa[AS].

In preparation of their advent, Rasulullah[SAW] sent his noble wasi Ameer ul-Mumineen, Maulana Ali bin Abi-Taalib[SA], twice, to sow the seeds of ikhlaas in the rugged lands of Yemen. Similarly, four centuries later, the 18th Imam, Imam Mustansir[SA] dispatched 3 emissaries to the west coast of India to sow the seeds of imaan there. The Imam[SA] then, on the hands of Syedna Al-Mo'ayyad ush-Shirazi[RA], set into motion the task of imparting knowledge to Doat Mutlaqeen[RA]. This was essential in preparation for the long night of satr, a period in which Doat Mutlaqeen[RA] would conduct dawat on behalf of the Imam[SA] in seclusion for centuries to come.

The 20th Imam, Imam Aamir[SA] commanded Maulatona al-Hurrat ul-Maleka[RA] to institute the office of al-Dai al-Mutlaq. Upon the commencement of satr, Syedna Zoeb[RA] was chosen as the first incumbent. While appointing him, Maulatona Arwa[RA] took from him a sacred oath that no al-Dai al-Mutlaq shall pass away without first appointing an equivalent successor in his stead, so that the chain of Doat Mutlaqeen[RA] remain unbroken until the Imam[SA] reveals himself and takes back the reins of dawat.

The dai, as vicegerent of the Imam in seclusion, would have 'itlaaq'. That is, he would conduct dawat on behalf of the Imam[SA] with undisputed authority in religious and temporal affairs. Thus, he would be al-Dai al-Mutlaq.

Reader's Note

This book is aimed at those readers who are comfortable with the English language and wish to read the history of Doat Mutlaqeen[RA] in an easy and lucid manner.

A short explanation on the arrangement, formats and transliteration rules used throughout is given here. **It is strongly recommended that the reader go through this section to fully understand all parts of the book and to enhance the overall reading experience.**

Style of Arrangement

The book is arranged into 51 chapters giving a brief account of Maulatona al-Hurrat ul-Maleka[RA] and Doat Mutlaqeen[RA], from Syedna Zoeb[RA] to Syedna Abdullah Badruddin[RA]. The book is not an attempt to encompass each and every incident of history, rather, it is meant to be a comprehensive compilation of the important aspects.

Each chapter starts with the full name of the dai, date of wafaat, tenure and location of the qabr mubarak. It then gives a brief historical account of the dai and includes prominent dignitaries of the time. Short sections have been created in places with well-defined topics to help divide the narrative. The main text is backed with various photographs, some of them being quite rare.

Remarkable facts have been highlighted in aside boxes and there is at least one such box in each chapter. Beside each paragraph are short and crisp margin notes that help to quickly glean the outline of the narrative or recall the gist of pages read previously.

The book ends with several appendices.

Formatting Conventions

All proper nouns such as names of persons, places, tribes, books and Hijri months are given in Title Case. Common nouns, even if transliterated from Arabic, are given in small case.

The meanings of transliteral words are given in different manner in the text depending on the

context. Words that are integral to the narrative have their meaning in the sentence that use it. Words that appear once or twice in the book have their meaning immediately after it in brackets. Lastly, words that appear several times in the book are *italicized* and one needs to refer to the Glossary for their meaning. Similarly, words that are not easily translated and need a phrase or more are also given in the Glossary.

Dates are expressed in varying levels of detail. Most incidents have only the Hijri year without specific month and date. Such years are given suffixed with an 'H' to denote Hijri. Occasionally, when referring to world incidents, years are given in Gregorian and are prefixed with CE (Common Era). If the full Hijri date is available (or at least the month and year, which is enough for proper conversion), then the equivalent Gregorian year is written after the date with a / (forward slash) between both. This is so that the reader can understand that part of history in the worldwide context. Hijri dates that fall before 1582 CE (when the Gregorian calendar replaced the Julian calendar) have been expressed as per the Proleptic Gregorian calendar (dates calculated backwards from the epoch).

Transliteration of Arabic words

Arabic is the chief language for books of dawat and all material in this book has been sourced from such books. We cannot have a book of Fatemi history in English without transliterated Arabic words, mainly because sometimes, English translations simply cannot do justice to the original.

Although comprehensive rules for Arabic transliteration exist in academia, they have not been used in this book. The chief reason for this is that transliteral words are hard to read and this book has been written with the intention of being easy to consume. Nevertheless, a simple set of rules have been implemented throughout with a view to promote basic learning of Arabic pronunciation and a few of them are enumerated here

Of particular note is the transliteration of ▯▯▯ (alif laam or 'al'). Grammatically, ▯▯▯ acts as a definite article when it precedes a noun and additionally as the preposition 'of' (idafah) when it comes between two nouns. ▯▯▯ is pronounced differently based on the diacritic (e'raab) preceding it. Modern transliteration rules spell it as 'al' irrespective, but this book uses 'ul' and 'il' as per the preceding diacritic. For e.g. the third month of the Hijri calendar ▯▯▯▯▯ ▯▯▯▯▯, which means 'the First of Spring'; this would be written as 'Rabi al-Awwal' elsewhere but is written as

'Rabi ul-Awwal' in this book as it is pronounced.

Pronunciation is also determined by the consonant following it. When any word begins with 14 specific alphabets, the [illegible] preceding it is assimilated into one word. This might sound very complex to follow, but comes naturally to those who recite the Qur'an. For e.g. [illegible] (the light) is pronounced and written as An-Noor, while modern transliterations would write it as Al-Noor. Those looking for details should lookup 'Sun and Moon Letters' on the Internet.

The above spelling convention has been used everywhere, with exceptions made for oft used spellings. For e.g. the laqab (title) of Doat Mutlaqeen[RA], [illegible] [illegible] and [illegible] [illegible] to cite two, are not written as 'Burhan ud-Deen' and 'Saif ud-Deen' but as the familiar 'Burhanuddin' and 'Saifuddin'. This is, as stated before, to not overdo the learning to a point where it becomes uncomfortable to read. Other examples are spellings such as Rasulullah instead of 'Rasool ul-lah' and Abdullah instead of 'Abd ul-lah'.

Another exception is made for compound names like [illegible] [illegible] and [illegible] [illegible] that are simplified as 'AbdulQadir' and 'AbdulHusain' with the capital in-between to properly highlight the two nouns in it. Other such examples are 'ShaikhAdam', 'QasimKhan', 'AbdeAli' and 'HasanFeer'.

An exception is also made for certain words that are spelt a particular way in important publications of dawat. A prime example is [illegible] [illegible] which has been transliterated as 'al-Dai al-Mutlaq' in comformity with modern rules instead of the actual pronunciation which is Ad-Da'il Mutlaq.

Of final note is the usage of the ' (single quote) within a word. This is to prevent two adjacent consonants from being pronounced as a single digraph as per regular English pronunciation, for e.g. Eid ul-Ad'haa instead of Eid ul-Adhaa.

Ummud-Doat il-Mutlaqeen, **Maulatona al-Hurrat ul-Maleka Arwa** binte Ahmed[RA]

Wafaat: 22nd Shabaan ul-Kareem 532/1138
Qabr Mubarak: Zi-Jibla, Yemen

Maulatona al-Hurrat ul-Maleka Arwa binte Ahmed[RA] was the maleka (queen) of Yemen and ruled for more than half a century. She was brave, devout and extremely learned and well versed in all fields of knowledge. The 20th Imam, Imam Mansoor al-Aamir bi-Ahkaam-illah[SA] graced her with every honour and commanded her to establish the sacred office of al-Dai al-Mutlaq in preparation for satr. She is thus affectionately and reverently called 'Ummud-Doat il-Mutlaqeen' meaning 'Mother to Doat Mutlaqeen'.

The early years of Maulatona Arwa[RA] in the household of Syedna Ali[RA]

Maulatona Arwa[RA] was the daughter of Ahmed bin Mohammed bin Qasim as-Sulaihi. He was the brother of Syedna Ali bin Mohammed as-Sulaihi[RA], who brought almost the whole of Yemen under Fatemi domain and conducted dawat in it. Maulatona Arwa[RA] was born in 440/1048 during the reign of the 18th Imam, Imam Ma'ad al-Mustansir bil-lah[SA]. She was orphaned at a very young age and was taken under the guardianship of Syedna Ali bin Mohammed as-Sulaihi[RA] and was brought up by his wife Syeda Asma binte Shehaab[QR]. In 459, Maulatona Arwa[RA] married their son Syedna Ahmed al-Mukarram[RA].

Syedna Ali[RA] is killed and is succeeded by Syedna Ahmed[RA]

That same year, Syedna Ali bin Mohammed as-Sulaihi[RA] was treacherously killed by Saeed bin Najah. Syedna Ali[RA] had earlier defeated Saeed's father and had brought his territory of Zabeed under Fatemi domain. In vengeance, Saeed attacked the caravan of Syedna Ali[RA] while he was travelling to Mecca, killed him and took Syeda Asma[QR] and other noble ladies of the household cap-

tive. They were imprisoned at Zabeed but were freed after a few months. Syedna Ali[RA] was succeeded by his son Syedna Ahmed al-Mukarram[RA] to the throne of Yemen. Syedna Ahmed[RA] killed Saeed bin Najah and regained control over Zabeed.

The capital of Yemen is shifted to Zi-Jibla and all affairs are entrusted to Maulatona Arwa[RA]

After the death of Syeda Asma[QR] in 467, Syedna Ahmed[RA] on the advice of his wife Maulatona Arwa[RA] shifted the capital of Yemen from San'aa to the beautiful and strategically located city of Zi-Jibla. He ordered a palace to be built in the new capital and named it Daar ul-Izz. He was assisted in the affairs of the state by Maulatona Arwa[RA]. Whilst there, he suffered a paralytic stroke and was advised by doctors to take care of his health; hence he moved to a fortress on the mountain of Ta'kar. He then entrusted the affairs of the state and the dawat in Yemen, Hind and Sind to Maulatona Arwa[RA].



A panoramic view of Zi-Jibla

Syedna Ahmed[RA] expires

In 477/1084, Syedna Ahmed[RA] passed away. Maulatona Arwa[RA] kept the news of his death a secret until the next year when she received a letter from Imam Mustansir[SA] appointing her son Syedna Ali al-Mukarram al-Asgar Abdul-Mustansir[RA] as dai. Two years later, the Imam[SA] sent another letter to all the sultans, mashaikh and mumineen of Yemen emphasising the position of Syedna Ali[RA] and Maulatona Arwa[RA] and instructing them to remain loyal and faithful to both.

Upon the demise of Syedna Ali al-Mukarram[RA], Maulatona Arwa[RA] was in complete charge of the affairs of the state and dawat. Maulatona Arwa[RA] administered the affairs of the state most efficiently and with exceptional ability. She was aided by the chief judge of Yemen, Syedna Lamak bin Maalik[RA], and his son Syedna Yahya[RA]. In addition to governing the kingdom, she conducted dawat in Yemen on behalf of Imam Mustansir[SA]. Maulatona Arwa[RA] was held in high regard by Imam Mustansir[SA]. The Imam raised her to the rank of hujjat and commanded the doat to follow her orders.

Maulatona Arwa[RA] is in complete charge after Syedna Ali[RA] expires

There was regular exchange of communication between the Fatemi court in Cairo and Yemen. Through a sijil dated Zilqadat il-Haraam 481, Imam Mustansir[SA] entrusted the affairs of dawat in Hind to Maulatona Arwa[RA] and instructed her to appoint Ahmed bin Marzuban as the dai of Hind, after the death of his father Marzuban bin Is'haq. This was because much earlier, in a sijil dated Rabi ul-Awwal 468, the Imam had entrusted the affairs of dawat in Hind to Syedna Ahmed al-Mukarram[RA] and Maulatona Arwa[RA].

Affairs of the dawat in Hind are also entrusted to Maulatona Arwa[RA]



Remains of the palace of Maulatona al-Hurrat ul-Maleka[RA] in Zi-Jibla

In 487/1094, Imam Mustansir[SA] passed away in Cairo and was succeeded by Imam Ahmed al-Mustaali[SA] as the 19th Imam. Soon after, Imam Mustaali[SA]'s brother Nizaar claimed imamate for himself and eventually seceded from dawat. Maulatona Arwa[RA] remained

Imam Aamir[SA] instructs Maulatona Arwa[RA] to institute the office of al-Dai al-Mutlaq

firm and steadfast in her loyalty to Imam Mustaali[SA]. In 495/1101, Imam Mustaali[SA] passed away after a reign of seven years and was succeeded by his son Imam Mansoor al-Aamir bi-Ahkamillah[SA] as the 20th Imam. On the instructions of Imam Aamir[SA], Maulatona Arwa[RA] instituted the office of al-Dai al-Mutlaq.



The court of Maulatona al-Hurrat ul-Maleka[RA]

The birth of Imam Taiyib[SA] and the prelude to satr

Imam Aamir[SA] dispatches the Sijil ul-Bisharat

The 21st Imam, at-Taiyib Abul-Qasim Ameer ul-Mumineen[SA] was born on 4th Rabi ul-Aakhar 524/1130. Imam Aamir[SA] informed Maulatona Arwa[RA] of this in a sijil called 'Sijil ul-Bisharat', meaning 'Message of Good Tiding'. In this, he addressed Maulatona Arwa[RA] with many grand titles; one of them being 'al-Hurrah' or 'the Free'. He then stated that Imam Taiyib[SA] was his successor, and instructed her to publicly announce this throughout Yemen.

Imam Aamir[SA] dispatched this sijil through an envoy Shareef Mohammed bin Haidara along with an old and worn out handkerchief as tashreef (a royally bestowed souvenir). Upon reaching

Yemen, Shareef Mohammed delivered the sijil to Maulatona Arwa[RA], but by an oversight did not hand over the handkerchief. Maulatona Arwa[RA] inquired whether the Imam had sent a tashreef along with the sijil but Mohammed's response was negative. However, after a few days, he found the handkerchief while looking for his clothing and delivered it. Tears welled up in the eyes of Maulatona Arwa[RA] upon seeing the old handkerchief. When the hudood present asked her the cause of her grief she replied that the Imam[SA], by sending the old handkerchief, had signalled to her his impending shahadat.

In addition to the sijil Imam Aamir[SA] signals his impending shahadat

As predestined, Imam Aamir[SA] attained shahadat in Cairo by a band of Nizaaris (followers of the renegade Nizaar) who attacked him with poisoned daggers on 3rd Zilqadat il-Haraam 526/1132. In his final moments, Imam Aamir[SA] summoned his hudood and in their presence reaffirmed nass on Imam Taiyib[SA]. A cousin, Abdul-Majeed al-Haafiz, was appointed as his regent and was entrusted the administration of affairs for the time being until Imam Taiyib[SA] took over the reins.

Abdul-Majeed is appointed as Imam Taiyib[SA]'s regent

But after a period of time, Abdul-Majeed reneged on his pledge and declared himself the Imam and Ameer ul-Mumineen. The political condition in Egypt turned chaotic and anarchy prevailed. Abdul-Majeed through his agents killed many hudood and doat of Imam Aamir[SA]. As divinely ordained, Imam Taiyib[SA], then only two years old, opted for satr. Abdul-Majeed also made overtures to Maulatona Arwa[RA] for recognition of his false imamate, but she vehemently rebuked him.

Abdul-Majeed renegades and Imam Taiyib[SA] opts for satr

Maulatona Arwa[RA] conducted dawat on behalf of Imam Taiyib[SA] from 526H until her wafaat in 532/1138. During her final days, she prepared a will in which she decreed that her personal treasures be offered to Imam Taiyib[SA] upon her wafaat. The will describes, in minute detail, the weight and colour of each gem and the particulars of each piece of jewellery and runs into several pages. Maulatona Arwa[RA] made multiple witnesses to the will including some-

Maulatona Arwa[RA]'s last will

one from India. The meticulousness with which the will was prepared, the extensive preamble and the contents of the will itself signify that Maulatona Arwa[RA] wished to offer something far more precious than mere gems and jewels to Imam Taiyib[SA]. Indeed, it was a reference to the Doat Mutlaqeen[RA] who would administer dawat in the name of the Imam[SA] for hundreds of years to come.

The many noble qualities of Maulatona Arwa[RA]

According to the 19th dai Syedna Idris Imaduddin[RA], author of 'Uyoon ul-Akhbaar', Maulatona Arwa[RA] was the embodiment of perfection and possessed many noble qualities. She had a strong voice, a sharp memory and could memorize poetry and recall historical incidents with great accuracy. Among the hudood of her time was her foster brother Syedna Khattaab[RA].

It is narrated that Maulatona Arwa[RA] herself delivered sabaq to doat and hudood from behind a curtain.

Welfare measures initiated by Maulatona Arwa[RA]

As the queen of Yemen, Maulatona Arwa[RA] administered the region with extraordinary skill and dexterity. She initiated numerous welfare measures for its people which secured their economic prosperity. Her efforts in the sphere of education are notable. She established numerous schools and ensured its teachers were well provided for.

Maulatona Arwa[RA] had engraved the names of Aimmat Tahereen[SA] in the jaame of San'aa

Syedna Idris[RA] further records that Maulatona Arwa[RA] refurbished and extended the eastern wing of the Jaame Kabeer in San'aa and engraved the names of Aimmat Tahereen[SA] in the Kufi script above the qibla of the jaame. With the passage of time however these engravings were lost, perhaps deliberately concealed. During the 52nd dai Syedna Mohammed Burhanuddin[RA]'s visit to Yemen in 1402/1982, the inscribed names of Aimmat Tahereen[SA] miraculously came to light.



Syedna Mohammed Burhanuddin[RA] praying namaaz at Jaame Kabeer in San'aa



Names of A'immat Tahereen[SA] were revealed above the qibla in 1402H

After wafaat, enemies attempt to desecrate the qabr mubarak

Maulatona Arwa[RA] also built a beautiful jaame in Zi-Jibla that has four entrances and a spring of continuously flowing water. Her qabr mubarak is on the east of this jaame. When Maulatona Arwa[RA] built it, she demarcated the site of her burial outside the area of the masjid. After her wafaat, enemies attempted to dig her qabr mubarak under the pretext that it was within the precincts of the

masjid. As they proceeded, documents were unearthed which explicitly proved that the qabr mubarak was not within the boundaries of the masjid. These documents were duly attested by prominent judges and witnesses of the time. Thus, the allegations proved false and this miracle of Maulatona Arwa[RA] thwarted the attempts of the enemies to desecrate her qabr mubarak.



The jaame of Maulatona al-Hurrat ul-Maleka[RA] in Zi-Jibla



Syedna Aali Qadr Mufaddal Saifuddin[TUS]
by the mihrab of the jaame

The qabr mubarak was later enclosed in a zareeh. In 1416/1995 the zareeh mubarak was refurbished by the 52nd dai Syedna Mohammed Burhanuddin[RA] and is today visited by thousands of mumineen from all corners of the world.



The old zareeh mubarak of Maulatona al-Hurrat ul-Maleka[RA]



The new zareeh dedicated by Syedna Mohammed Burhanuddin[RA]



Syedna Burhanuddin[RA] performing ziyarat of Maulatona al-Hurrat ul-Maleka[RA] in 1381H

1

The 1st Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Zoeb** bin Moosa al-Waade'ee[RA]

Wafaat: 10th Moharram ul-Haraam 546/1151
Tenure: 13 years, 4 months and 17 days
Qabr Mubarak: Hoos, Yemen

How ilm reached Syedna Zoeb[RA]

Syedna Zoeb bin Moosa[RA] assumed the august office of al-Dai al-Mutlaq upon the wafaat of Maulatona al-Hurrat ul-Maleka Arwa[RA]. At that time, he was residing in the town of Hoos in northern Yemen. Syedna Zoeb[RA] acquired ilm from Syedna Yahya bin Syedna Lamak[RA] who in turn acquired it from his father Syedna Lamak bin Maalik[RA]. Syedna Lamak[RA]'s mentor was Syedna al-Mo'ayyad ush-Shirazi[RA], the baab ul-abwaab of Imam Mustansir[SA]. Syedna Taher Saifuddin[RA] thus stated in a verse, *"The incessant flow of the barakaat of Syedna al-Mo'ayyad ush-Shirazi[RA] has always aided Doat Mutlaqeen[RA]."*



The qabr mubarak of Syedna Lamak bin Maalik[RA] in Lahaab



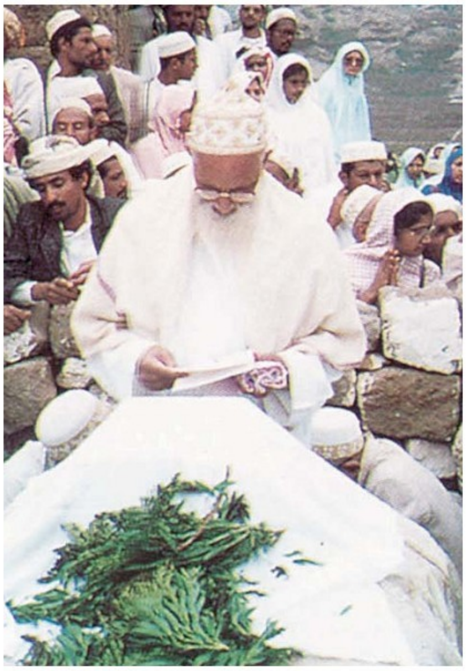
Syedna Mohammed Burhanuddin^RA reciting salaam by the qabr mubarak

When Syedna Yahya^RA sought to select the most deserving for the office of al-Dai al-Mutlaq, a number of salateen of Yemen considered themselves to be worthy of being appointed to the august office. Syedna Zoeb^RA however remained humble and unpretentious. His humility has been compared to that of Jabale-Toor (Mount Sinai) in the account of Nabi Moosa^SA. When Nabi Moosa^SA expressed his wish to see Allah^TA, all the mountains aspired for the honour of this manifestation but Toor remained humble and was thus chosen. Syedna Zoeb^RA's great humility rewarded him the highest position in the dawat of satr, that of al-Dai al-Mutlaq.

The humility of Syedna Zoeb^RA



The qabr mubarak of Syedna Yahya bin Syedna Lamak^RA in Lahaab



Syedna Mohammed Burhanuddin^RA reciting salaam by the qabr mubarak

Syedna Zoeb^RA extensively studied the theological works of dawat and extracted their hidden treasures. He is thus described as 'Farraas ul-Kutub', meaning 'Very Avid Reader of Books'.

Syedna Khattaab bin Hasan^RA

Syedna Zoeb^RA appoints Syedna Khattaab^RA as mazoon

Syedna Zoeb^RA appointed Syedna Khattaab bin Hasan^RA as his mazoon. Syedna Khattaab^RA was milk brother to Maulatona al-Hurrat ul-Maleka^RA and the chief of the tribe of Hajur from Qodam in Hamdaan. He authored many theological works like 'Muneerat ul-Basaair' and 'Ghayat ul-Mawaleed' and a collection of poems that include the oft recited eulogy in honour of Maulatona al-Hurrat ul-Maleka^RA.

During the time of Maulatona Arwa^RA, Syedna Khattaab^RA had to face a formidable challenge from his brother Sulaiman. Sulaiman was steeped in vices and his conduct caused immense distress to

Syedna Khattaab[RA]. Syedna Khattaab[RA] persistently tried to reform Sulaiman, but he was adamant in his atrocious conduct. With great reluctance, Syedna Khattaab[RA] finally went to battle against him and in one of the encounters Sulaiman was killed.

Syedna Khattaab[RA] is forced to take up arms against his brother Sulaiman

Later, Syedna Khattaab[RA] took the sons of Sulaiman under his care and raised and nurtured them in his house. However, upon being instigated by Sulaiman's supporters, the sons treacherously killed Syedna Khattaab[RA] in his sleep in Safar ul-Muzaffar 533/1138. Syedna Zoeb[RA] was deeply grieved at the death of Syedna Khattaab[RA]. He then elevated Syedna Ibrahim bin Husain al-Haamedi[RA] to the rank of mazoon.

Syedna Khataab[RA] is killed by Sulaiman's sons

Before his demise, Syedna Zoeb[RA] publicly conferred nass upon Syedna Ibrahim[RA]. Syedna Zoeb[RA] is buried in Hoos but the site of his qabr mubarak is unknown. During his reign, Syedna Zoeb[RA] built a masjid in Hoos. The masjid lay in ruins for decades and was repaired and restored by the 52nd dai Syedna Mohammed Burhanuddin[RA]. The effort was diligently overseen by the 53rd dai Syedna Aali Qadr Mufaddal Saifuddin[TUS] and the masjid was formally dedicated by Syedna Burhanuddin[RA] during his fifth visit to Yemen in 1407/1986.

Syedna Zoeb[RA] confers nass on Syedna Ibrahim[RA]



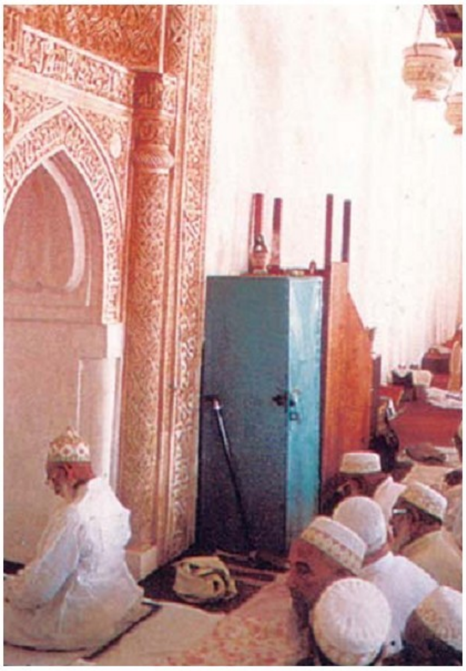
The masjid of Syedna Zoeb[RA] in Hoos before it was restored by Syedna Mohammed Burhanuddin[RA]



The masjid after restoration



The mihrab of Syedna Zoeb[RA]'s masjid before restoration

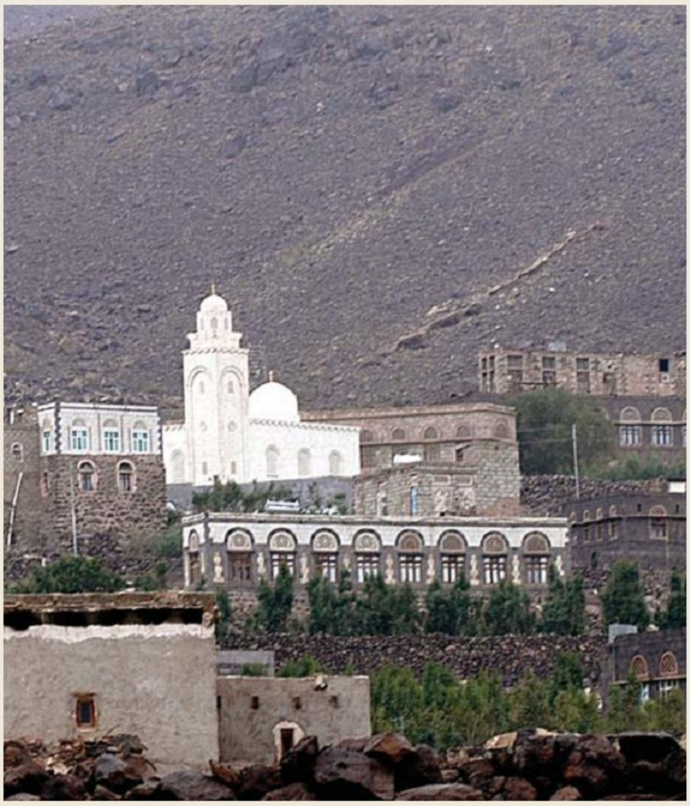


Syedna Burhanuddin[RA] in the mihrab of the restored masjid

2

The 2nd Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Ibrahim** bin Husain al-Haamedi[RA]

Wafaat: 16th Shabaan ul-Kareem 557/1162
Tenure: 11 years, 7 months and 6 days
Qabr Mubarak: Ghayl bani-Haamid, Yemen



A panoramic view of Ghayl bani-Haamid with the qubba mubaraka of Syedna Ibrahim[RA] in the center

Syedna Ibrahim[RA], the author of Kanz ul-Walad

Syedna Ibrahim[RA] was an eminent theologian whose notable writing 'Kanz ul-Walad' is a great work on haqiqat. Only the dai's mansoos has the prerogative of studying 'Kanz ul-Walad', hence the name of the book, which literally means 'the Son's Treasure'.

Syedna Ibrahim[RA] publicly confers nass on Syedna Hatim[RA]

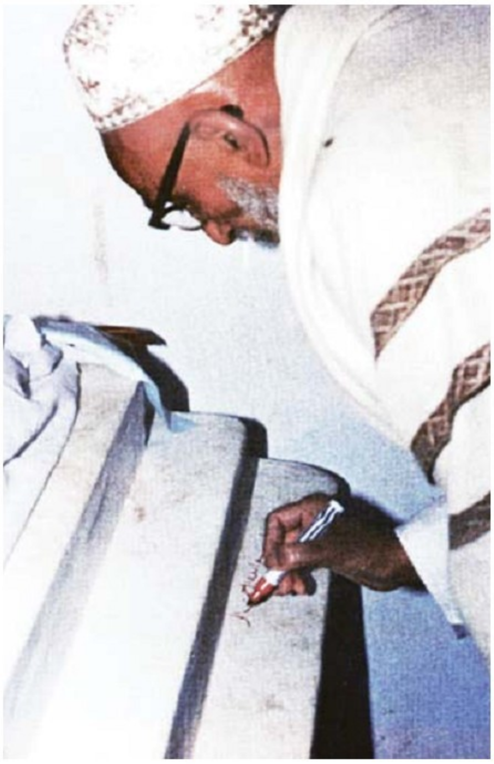
Syedna Ibrahim[RA] appointed Syedna Husain bin Ali al-Waleed[RA] as his mazoon. Syedna Husain[RA] was an accomplised scholar and had written a number of books and treatises. His wafaat on 5th Ramadan ul-Mo'azzam 554/1159 was a deep shock to Syedna Ibrahim[RA]. Syedna Ibrahim[RA] thereafter elevated his son Syedna Hatim[RA] as mazoon while the position of mukasir was accorded to Syedna Mohammed bin Taher[RA]. The period of Syedna Ibrahim[RA]'s dawat was relatively peaceful. Close to his wafaat, Syedna Ibrahim[RA] publicly conferred nass on Syedna Hatim[RA].

The site of the qabr mubarak of Syedna Ibrahim[RA] is authenticated by the 52nd dai

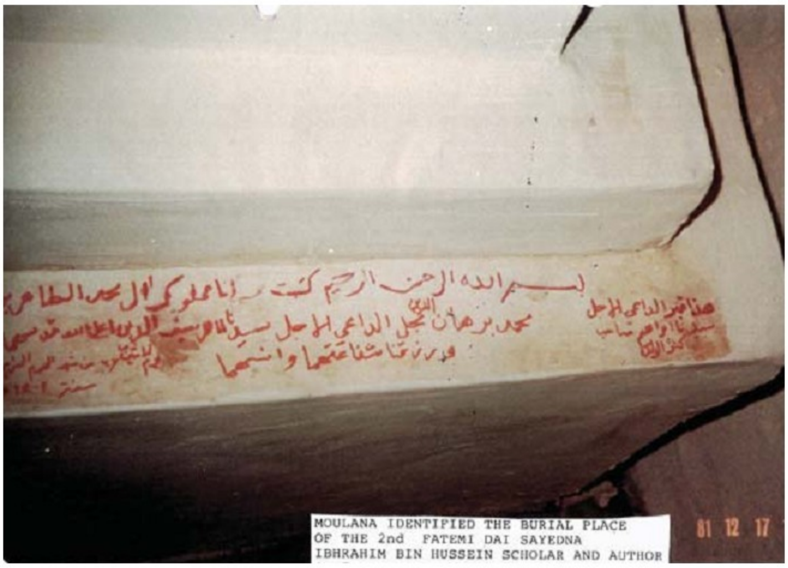
The site of the qabr mubarak of Syedna Ibrahim[RA] was unknown for a long time. It was destined for the 52nd dai Syedna Mohammed Burhanuddin[RA] to conclusively identify and authenticate this hallowed location. This was during his first visit to Yemen in 1381/1961 while still the mansoos. When Syedna Burhanuddin[RA] arrived in Ghayl bani-Haamid to identify the site of the qabr mubarak, a native unexpectedly approached him and declared that if they were in search of the burial site of the author of 'Kanz ul-Walad', then he could guide them to the place. The Yemeni then led Syedna Burhanuddin[RA] to the qabr mubarak of Syedna Ibrahim[RA]. In 1402/1981, Syedna Burhanuddin[RA] after performing ziyarat, penned an ibarat in Arabic on the qabr mubarak that translates to, *"This is the qabr of the great dai Syedna Ibrahim[RA], the author of Kanz ul-Walad."* Much later, Syedna Burhanuddin[RA] sanctified the qabr mubarak with a mausoleum.



Syedna Mohammed Burhanuddin[RA] at the qabr mubarak of Syedna Ibrahim[RA] in 1381H



Syedna Burhanuddin[RA] writing an ibarat on the qabr mubarak



The complete ibarat on the qabr mubarak of Syedna Ibrahim^{RA}



The qubba mubaraka built by Syedna Mohammed Burhanuddin^{RA} in 1428H

It was Syedna Ibrahim^{RA} who directed that washek namaaz (special prayers) be prayed on the auspicious eves of the 1^{st} & 27^{th} of Rajab ul-Asab, the eve of 15^{th} Shabaan ul-Kareem, the eves of 17^{th}, 19^{th} and 21^{st} Ramadan ul-Mo'azzam and for the most auspicious of all nights, Lailat ul-Qadr. Syedna Ibrahim^{RA} also introduced washek on the eves of Eid ul-Fitr and Eid ul-Ad'haa.

3

The 3rd Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Hatim Mohyi'uddin** bin Syedna Ibrahim al-Haamedi[RA]

Wafaat: 16th Moharram ul-Haraam 596/1199
Tenure: 38 years and 5 months
Qabr Mubarak: Al-Hutaib ul-Mubarak, Yemen



A picturesque panorama of Hutaib with the qubba mubaraka of Syedna Hatim[RA] (right) and the masjid of Mansoor ul-Yemen (left)

Syedna Hatim[RA] had served his two predecessors with utmost dedication and sincerity. He was a prolific writer, a poet and a very able organizer. His eloquent sabaq and orations, in which he expounded the noble virtues of Maulana Ali bin Abi-Taalib[SA] and Aimmat Fatemiyeen[SA], drew large numbers to the fold of dawat. Some of the tribes from Himyar and Hamdaan similarly entered the fold of dawat and handed over the coveted fortress of Kawkabaan to Syedna Hatim[RA].

The eloquence of Syedna Hatim[RA]

Syedna Hatim[RA]'s influence and authority spread all over the region and followers began to multiply. The ruler of San'aa, Sultan Ali bin Hatim, alarmed and highly perturbed by this, mobilized a large force and marched against him. Ahmed bin il-Jubair il-Hobari, then a dignitary of dawat, turned traitor and joined Ali bin Hatim. In the ensuing encounter, Syedna Hatim[RA] chose to withdraw from the fortress of Kawkabaan. He then moved to Haraaz where he strengthened his position.

Syedna Hatim[RA]'s influence alarms the ruler of San'aa

Having firmly established himself in Haraaz, Syedna Hatim[RA] was given possession of the fortress of Hajur in Zahra by his son-in-law, and subsequently the fortress of al-Hutaib ul-Mubarak. The fortress of Hutaib was situated in the territory of his most staunch supporters and followers, the Ya'borees and Banu Hamdaan, and was well secured and fortified. Syedna Hatim[RA] established his headquarters in Hutaib. He delivered sabaq and wrote treatises from the cave named 'Kahf un-Naeem' literally meaning 'Cave of Blessings' situated below the fortress of Hutaib. Scholars and learned men from all over Yemen travelled to Hutaib to acquire ilm.

Syedna Hatim[RA] establishes himself in the fortress of Hutaib

The chief of the Ya'borees, Saba bin Yusuf, was the commander of Syedna Hatim[RA]'s army. He conquered the fortress of Shibaam and then Lahaab, whose inhabitants pledged their loyalty to dawat. Shibaam is the highest peak in Haraaz rising 9,000 feet above sea level. Shortly after these victories, members of the clan of Banu Hakam treacherously murdered him. Saba's death caused immense grief to Syedna Hatim[RA]. This martyr was known with

The commander of Syedna Hatim[RA]'s army is treacherously killed

the honorifics of 'Saif ul-Imam' and 'Saif ud-Dai' meaning 'Sword of the Imam' and 'Sword of the Dai' respectively.



Remains of the residence of Syedna Hatim[RA] in Hutaib



An old photo of Kahf un-Naeem, the 'Cave of Blessings'



Syedna Mohammed Burhanuddin[RA]
praying namaaz in Kahf un-Naeem

Syedna Hatim[RA] appoints Syedna Mohammed bin Taher[RA] as mazoon

Syedna Mohammed bin Taher[RA], appointed as mazoon by Syedna Hatim[RA], resided in San'aa. He assisted the dai in administering the affairs of dawat from there. He was an intellectual and a renowned scholar and his most notable writing is 'Al-Anwaar ul-Latifah'. After the wafaat of Syedna Mohammed bin Taher[RA] in 584/1188, Syedna Ali bin Maula Mohammed bin il-Waleed[RA] was elevated to the rank of mazoon. He was a pupil of his predecessor and a scholar of great distinction who was to later become the 5th dai.

Syedna Mohammed bin Taher[RA] has also written the widely recited supplication 'Doa ul-Aql il-Awwal', commonly known today as 'Bawisa ni Doa'

The writings of Syedna Hatim[RA]

Syedna Hatim[RA] adorned the office of al-Dai al-Mutlaq for more than 38 years, one of the longest amongst the Doat Mutlaqeen[RA] of Yemen. During his tenure, he wrote numerous treatises on philosophy, theology and history. Some of his renowned works are 'Tanbeeh ul-Ghafeleen', 'Ash-Shumoos uz-Zaherah', 'Tohfat ul-Qoloob', 'Al-Majalis ul-Hatemiyah' and a collection of the noble attributes of Maulana Ali bin Abi-Taalib[SA] named 'Al-Mafakhero wal-Ma'aathir'. His laqab was Mohyi'uddin, meaning 'the One who Enlivens deen'.

The qar mubarak of Syedna Hatim[RA]

The famous miracle of soil from the qabr mubarak transformed to gold coins

Numerous mojezaat (plural of mojezah or miracles) are attributed to Syedna Hatim[RA]. The most oft narrated miracle is that of the Yemeni Shaikh Ali bin Saeed al-Yabori. Shaikh Ali used to regularly perform ziyarat of Syedna Hatim[RA]. He was facing many difficulties and over time fell into poverty. One day, after ziyarat, he prayed to Syedna Hatim[RA] so that his harships be alleviated. Before leaving, he picked up a fistful of earth from the qabr mubarak and put it in his handkerchief. When he opened the handkerchief at home, to his astonishment, he found that the soil had miraculously transformed into dinaars (gold coins). The news of this miracle spread all over Yemen.

Shaikh Ali bin Saeed later travelled to India and married again. Among his numerous descendents are the two aqilats of Syedna Taher Saifuddi[RA], Husaina Aisaheba, mother of the 52nd dai Syedna Mohammad Burhanuddin[RA] and Fatema Aisaheba.

Syedna Hatim[RA]'s mausoleum was razed in the past

During the period of Doat Mutlaqeen[RA] in Yemen, a mausoleum existed on the qabr mubarak of this great dai, but the monument was razed by the opponents of dawat. The 51st dai Syedna Taher Saifuddin[RA] had sent a marble musalla (marble slab) for the qabr mubarak of Syedna Hatim[RA]. However, this was not placed upon the qabr mubarak due to the hostile situation prevailing at the time. In an elegy written in memory of Syedna Hatim[RA], Syedna Taher Saifuddin[RA] states, *"O breeze of Saba! Blow towards the grave of the gracious (Syedna) Hatim, and convey our humble greetings by resting your cheek on the earth where he lies."*

The 52nd dai initiates numerous development projects in Haraaz

When the 52nd dai Syedna Mohammed Burhanuddin[RA] first visited Yemen while still the mansoos, there was only a grave of mud sans tomb at the hallowed site. During his reign, Syedna Burhanuddin[RA] initiated numerous development projects in Haraaz, particularly the restoration of the masoleums of Doat Mut-

laqeen[RA]. In each project, the 53rd dai Syedna Aali Qadr Mufaddal Saifuddin[TUS] was ever present in assistance. Also present was Syedna Burhanuddin[RA]'s brother, Syedi Yusuf bhaisaheb Najmuddin[QR]. A mausoleum in marble was built on the qabr mubarak and a tarmac road was constructed from Manakha to Hutaib. Syedna Burhanuddin[RA] formally dedicated the qubba mubaraka and inaugurated the road during his visit to Yemen in 1396/1976 which coincidently marked 800 years of the wafaat of Syedna Hatim[RA].



An old picture of Hutaib with Syedna Hatim[RA]'s qubba mubaraka seen at the bottom right



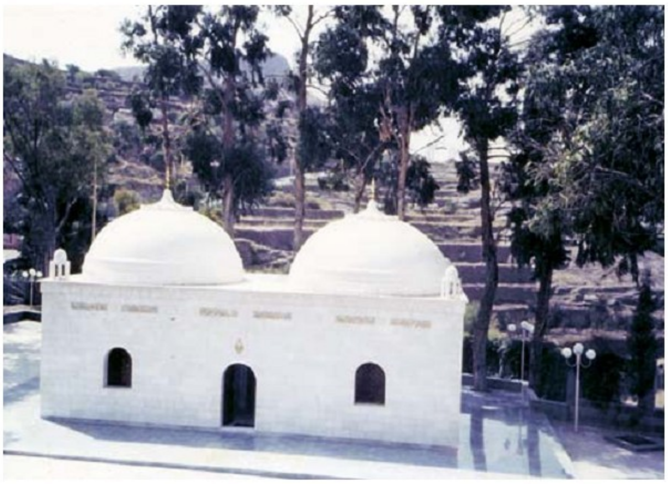
The old qubba mubaraka before it was razed by adversaries



The qabr mubarak of Syedna Hatim[RA] when Syedna Mohammed Burhanuddin[RA] first visited Yemen in 1381H



Syedna Burhanuddin[RA] reciting salaam by the qabr mubarak in 1381H





Pictures of the old qubba mubaraka, including the one dedicated by Syedna Burhanuddin[RA] in 1396H

The 52nd dai builds a new magnificent mausoleum

In 1428/2007 Syedna Burhanuddin[RA] built a new magnificent mausoleum on the qabr mubarak in the likeness of Raudat Tahera. He performed iftitah on his 96th birthday amidst a huge congregation of mumineen. Today, thousands of mumineen from all over the world flock to Yemen for the ziyarat of Syedna Hatim[RA] and other Doat Mutlaqeen[RA].



The present-day qubba mubaraka of Syedna Hatim[RA] dedicated by Syedna Mohammed Burhanuddin[RA] in 1428H in the likeness of Raudat Tahera



Syedna Aali Qadr Mufaddal Saifuddin[TUS] placing rubies on an engraved ibarat in the qubba mubaraka

4

The 4th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Ali Shamsuddin** bin Syedna Hatim al-Haamedi[RA]

Wafaat: 25th Zilqadatil-Haraam 605/1209
Tenure: 9 years, 10 months and 9 days
Qabr Mubarak: San'aa, Yemen

The submission and loftiness of Syedna Ali[RA]

Syedna Hatim[RA] had entrusted the task of educating his son Syedna Ali[RA] to Syedna Ali bin Maula Mohammed bin il-Waleed[RA]. The distinguished tutor educated him in all realms of knowledge and tempered him to perfection. It is narrated that when Syedna Ali bin Mohammed[RA] learnt that Syedna Hatim[RA] had appointed him as his mansoos, he made a submission to Syedna Hatim[RA] that the pupil was equal to the tutor now, but also outweighed him in one virtue; that he was the son of Syedna Hatim[RA] and thus nass be performed on him. Thereafter, Syedna Hatim[RA] declared his son Syedna Ali[RA] as his mansoos.

The ikhlaas and loftiness of Syedna Ali bin Mohammed[RA] is said to surpass even that of angels.

The Ya'borees create dissent so Syedna Ali[RA] shifts headquarters to San'aa

Initially, Syedna Ali bin Syedna Hatim[RA]'s headquarters were in Hutaib. But the Ya'borees of Haraaz, who enjoyed considerable influence and dominance during the time of Syedna Hatim[RA], created dissent amongst mumineen. The loyalty of the Ya'borees towards the dai and dawat diminished and they became apathetic towards deen. They killed their leader Hatim bin Saba al-Yabori

who supported the dai. Hatim bin Saba was the son of Saba bin Yusuf who had led many campaigns for Syedna Hatim[RA]. Under these adverse circumstances, Syedna Ali[RA] shifted his headquarters to San'aa. From San'aa, Syedna Ali[RA] dispatched emissaries to Haraaz and other parts of Yemen to reconcile the various rival factions and bring about peace and unity.

Syedna Ali[RA] moves to Zemarmar where he expires

Syedna Ali[RA] later moved to Zemarmar and took the children of Hatim bin Saba under his care. The fortress of Zemarmar was within the jurisdiction of San'aa. During his stay in Zemarmar, Syedna Ali[RA] suddenly fell ill and was hurriedly taken to San'aa on a miyana (sedan chair). It is said that he was poisoned by his enemies. Close to his wafaat, Syedna Ali[RA] summoned a meeting of his hudood and eminent citizens and conferred nass upon Syedna Ali bin Mohammed[RA]. He is buried in San'aa but the site of his qabr mubarak is unknown.



An artist's depiction of the old city of San'aa, where Syedna Ali bin Hatim[RA] shifted his seat of administration

5

The 5th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Ali** bin al-Maula Mohammed bin il-Waleed[RA]

Wafaat: 27th Shabaan ul-Kareem 612/1215
Tenure: 6 years, 9 months and 2 days
Qabr Mubarak: Aghmur (Haraaz), Yemen

Syedna Ali bin Maula Mohammed bin il-Waleed[RA] succeeded Syedna Ali bin Syedna Hatim[RA] at a very advanced age, probably the oldest to assume the office of al-Dai al-Mutlaq. He was the first dai from the lineage of al-Waleed of the Quraish tribe.

Syedna Ali[RA], the first dai from the lineage of al-Waleed

The lineage of al-Waleed

Two incidents are narrated of the forefathers of Syedna Ali[RA]. During the period when Islam was still nascent, Rasulullah[SAW] visited Taa'if to teach Islam. However, the people of the town resented Rasulullah[SAW]'s preaching and disrespected him. Seeking respite, Rasulullah[SAW] visited a farm on the outskirts of Taa'if owned by a Quraishi (of the Quraish tribe), Utba bin Rabi'a al-Waleed. Rasulullah[SAW] asked for water to quench his thirst and Utba sent a bunch of 18 grapes through one of his orderlies. The fruit satisfied Rasulullah[SAW]'s thirst and he prayed for Utba. Due to Rasulullah[SAW]'s invocation, 18 Doat Mutlaqeen[RA] were born in the progeny of Utba, the first being Syedna Ali[RA].

Utba bin Rabi'a al-Waleed offered 18 grapes to Rasulullah[SAW]

Imam Mustansir[SA] sent blessed water to Ibrahim bin Abi-Salama

The other incident narrated is of the ikhlaas of Ibrahim bin Abi-Salama, the grandfather of Syedna Ali bin Maula Mohammed[RA]. Ibrahim bin Abi-Salama visited the hazrat of Imam Mustansir[SA] in Cairo as an emissary of the dai of Yemen, Syedna Ali bin Mohammed as-Sulaihi[RA]. During his stay in Cairo, Ibrahim bin Abi-Salama fell ill and consequently could not attend the hazrat of the Imam[SA] for some days. Imam Mustansir[SA], having heard of Ibrahim's illness, sent him an earthen crock of blessed water. Ibrahim bin Abi-Salama took a sip of the water and made a miraculous recovery. He then visited the hazrat of the Imam[SA], paid his obeisance and was granted permission to return to Yemen. He took the earthen crock with him.

The cup of the blessed water continues to heal others

In his hometown, the crock acquired reputation for its healing properties and water from the vessel cured scores of people. Over a period of time the crock broke. Ibrahim bin Abi-Salama had the shards powdered and continued to use it for shifa (divine cure). When on his deathbed, Ibrahim bin Abi-Salama instructed his family to place the remnants of the powdered crock in his grave.

Most of the Doat Mutlaqeen[RA] in Yemen are from the lineage of al-Waleed

Starting from the 5th dai Syedna Ali[RA] upto a period spanning more than three and a quarter centuries, 18 noble personages from Aale-Waleed (the lineage of al-Waleed) ascended to the office of al-Dai al-Mutlaq, right until the last dai in Yemen, the 23rd dai Syedna Mohammed Izzuddin[RA] (the only two intermittent exceptions were that of the 6th and the 10th dai who were not from the al-Waleed lineage). After the seat of dawat moved to India, the 30th dai Syedna Ali Shamsuddin[RA] was once again a descendent of al-Waleed.

The many writings of Syedna Ali[RA]

Syedna Ali bin Mohammed[RA] first studied under his uncle, Syedna Husain bin Ali[RA] and later acquired ilm from the eminent scholar Syedna Mohammed bin Taher[RA], the mazoon of the 2nd dai Syedna Ibrahim[RA]. Syedna Ali[RA] was a prolific writer and a celebrated

scholar who was held in high esteem by his predecessors. He possessed a wealth of knowledge on the eras of zuhoor and satr. He is credited with having written 18 treatises on haqiqat and other religious and philosophical subjects. Among his works are 'Taaj ul-Aqa'id', 'Mukhtasar ul-Usool', 'Az-Zakhirah', 'Majalis un-Nus'he wal-Bayaan', 'Al-Mufeedah', 'Lubbul-Ma'aarif', 'Jilaa ul-Uqool' and 'Al-Eezaahe wat-Tabyeen', the last four being works of haqiqat.

A volume of Al-Eezaahe wat-Tabyeen, a work in haqiqat scribed by Syedna Ali[RA] himself is today preserved in the archives of dawat. Similarly, Syedna Ali[RA]'s Mukhtasar ul-Usool and Az-Zakhirah written by Syedna Ali Shamsuddin[RA] and Syedna Yusuf Najmuddin[RA] respectively are also preserved.

The headquarters of Syedna Ali bin Mohammed[RA] was in San'aa. His mazoon was Syedna Ali bin Hanzala[RA]. The dai maintained cordial relations with the Hamdaanid rulers and visited their fortress of Zemarmar as guest of the ruler.



A picturesque panorama of the city of San'aa, the headquarters of Syedna Ali[RA]

Mohammed bin Ahmed al-Ahwari was one of the hudood of Syedna Hatim[RA] who had been placed in rank after the mukasir. Syedna Ali bin Syedna Hatim[RA] also put Mohammed in charge of the af-

Mohammed al-Ahwari, in-charge of Southern Yemen, went against dawat in the past

fairs of dawat in southern Yemen. Later on, Syedna Ali bin Syedna Hatim[RA] learnt that Mohammed's actions were against dawat and that he was trying to instil ill-will and hatred amongst the dignitaries of dawat. Syedna Ali[RA] intended remove him from dawat but he passed away before he could take action.

Mohammed repents, but once again turns against dawat

When Syedna Ali bin Mohammed[RA] took charge, Mohammed al-Ahwari showed repentance and sought forgiveness. The dai accepted his forgiveness but did not grant him a place in the tarteeb. Mohammed objected to this and once again turned against dawat. He went to Sayhaab, his native place, and declared himself as the dai. All hudood of dawat declared bara'at from him. Syedna Ali bin Mohammed[RA] appointed Abdullah bin Mansoor in his place to look after the affairs of dawat in southern Yemen.

Syedna Ali[RA] confers nass on Syedna Ali bin Hanzala[RA]

Syedna Ali bin Mohammed[RA] lived to over 90 years of age, perhaps the oldest amongst the Doat Mutlaqeen[RA] of Yemen. When he perceived that his wafaat was imminent, he publicly conferred nass upon his mazoon, Syedna Ali bin Hanzala[RA].



An aerial view of the mountains of Haraaz where the qabr mubarak of Syedna Ali bin Maula Mohammed[RA] exists (exact site unknown)

6

The 6th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Ali** bin Hanzalah[RA]

Wafaat: 12th Rabi ul-Awwal 626/1229
Tenure: 13 years, 6 months and 14 days
Qabr Mubarak: Hamdaan, Yemen

Syedna Ali bin Hanzala[RA] served dawat with utmost dedication and sincerity and had held the rank of mazoon under his predecessor. Syedna Ali[RA] was a distinguished scholar and an intellectual of high esteem who gained prominence throughout the domain. From the time of the 3rd dai Syedna Hatim[RA], scholars and students flocked to Syedna Ali[RA] to acquire ilm. People travelled to him from different regions to seek answers and solutions to their problems. His writings, 'Simt ul-Haqaaiq' and 'Ziya ul-Huloom', are great works of haqiqat.

Students flocked to Syedna Ali[RA] from the time of the 3rd dai

Syedna Ali[RA] was an expert in astronomy.

Syedna Ali[RA] belonged to the clan of Banu Hamdaan. He was humble and amiable and due to these noble traits, he earned the respect and goodwill of the leaders of various tribes in Yemen. The ruler of Hamdaan was a partisan of the Ayyubids and the Haafezis. The Haafezis had gained influence in some regions of Yemen. Despite his affiliations, the Hamdaanid ruler had cordial relations with Syedna Ali[RA]. In fact, the tenure of Syedna Ali[RA] witnessed the extinction of the Haafezis in Yemen. Even the Zaidi imam consult-

Syedna Ali[RA] has amicable relations with rulers of all clans and sects

ed Syedna Ali[RA] for guidance on complex and apparently unresolvable issues.

Syedna Ali[RA] confers nass on Syedna Ahmed[RA]

Syedna Ali[RA]'s seat of administration was San'aa, but he frequently visited the fortress of Zemarmar. He appointed several waali throughout Yemen, Hind and Sind and stressed upon them to strictly observe the tenets of sharia. His mazoon was Syedna Ahmed bin Mubarak[RA] while Syedna Husain bin Syedna Ali bin Maula Mohammed bin il-Waleed[RA] was his mukasir. When his wafaat was imminent, Syedna Ali[RA] conferred nass upon Syedna Ahmed bin Mubarak[RA].

7

The 7th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Ahmed** bin Mubarak[RA]

Wafaat: 28th Jumadal-Ukhra 627/1230
Tenure: 1 year, 3 months and 16 days
Qabr Mubarak: San'aa, Yemen

Syedna Ahmed[RA] retains San'aa as the seat of Dawat

Upon assuming the office of al-Dai al-Mutlaq, Syedna Ahmed bin Mubarak[RA] dispatched emissaries to various places in Yemen and Hind where mumineen resided. San'aa remained his seat of administration and Syedna Ahmed[RA] maintained cordial relations with the various rulers in Yemen.

Syedna Ahmed[RA] performs nass on Syedna Husain[RA]

Syedna Ahmed[RA] was the son of Mubarak, brother of the 5th dai Syedna Ali[RA]. He bestowed the rank of mazoon upon his cousin brother Syedna Husain[RA] and also performed nass on him with hudood and mumineen as witness. Syedna Husain[RA] was the son of the 5th dai Syedna Ali. The rank of mukasir was accorded to Syedi Ahmed bin Ali[QR], the son of the 6th dai Syedna Ali bin Hanzala[RA].

Syedna Ahmed[RA] was the second dai from the progeny of al-Waleed.

8

The 8th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Husain** bin Syedna Ali bin al-Maula Mohammed bin il-Waleed[RA]

Wafaat: 22nd Safar ul-Muzaffar 667/1268
Tenure: 39 years, 7 months and 24 days
Qabr Mubarak: San'aa, Yemen

The writings and noble virtues of Syedna Husain[RA]

Syedna Husain bin Syedna Ali[RA] was the son of the 5th dai, the celebrated Syedna Ali bin Maula Mohammed bin il-Waleed[RA] under whom he acquired knowledge and training. Syedna Husain[RA] was a prolific writer and his famous works of haqiqat are 'Al-Waheedah', 'Aqeedat ul-Muwahedin' and 'Al-Eezaahe wal-Bayaan'. Of the noble virtues of Syedna Husain[RA], it is narrated, that Asaduddin a cousin of the Rasulid ruler Al-Malek ul-Muzaffar, was so awed by Syedna Husain[RA]'s persona that he, his entire family and many of his associates gave misaaq and entered the fold of dawat.

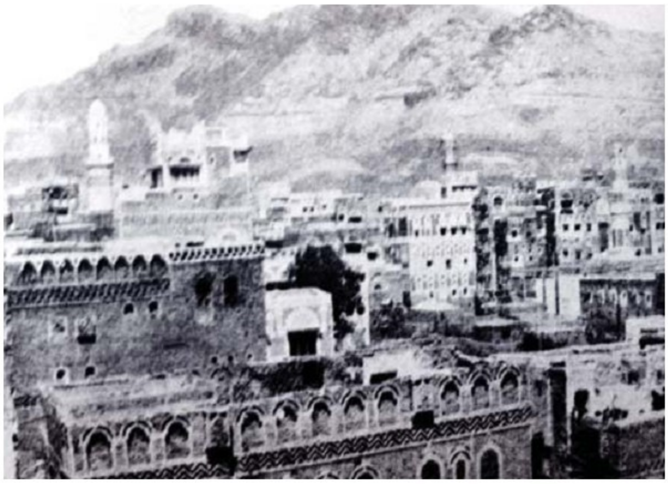
The mazoon and mukasir of Syedna Husain[RA]

Syedna Husain[RA] retained the headquarters of dawat in San'aa. His mazoon was Syedi Ahmed bin Syedna Ali bin Hanzala[QR], an intellectual of great distinction who assisted him in conducting the affairs of dawat. His mukasir was Syedi Mohammed bin As'ad bin Mubarak[QR]. In 651H, Syedi Ahmed[QR] passed away in Zemarmar and with his demise Syedna Husain[RA] lost a sincere and dedicated deputy.

Syedna Husain[RA] had cordial relations with the clans of Banu Hatim and Banu Ghassaan. The Banu Hatim were based in the for-

tress of Zemarmar. They had extended their hospitality to Syedna Husain^RA^. During his stay there, a quarrel arose between them and Syedna Husain^RA^ strived hard to reconcile them. After his departure, the quarrel intensified leading to the loss of lives.

Syedna Husain^RA^ has cordial relations with other clans



An old picture of the city of San'aa

The period of Syedna Husain^RA^'s dawat lasted for nearly four decades. During his tenure, the Abbasid dynasty came to an end when their last ruler, Musta'sim bil-lah was killed in 656H. Before his wafaat, Syedna Husain^RA^ declared his son Syedna Ali^RA^ as his mansoos.

Syedna Husain^RA^ declares his son Syedna Ali^RA^ as mansoos

It is said that eclipses of both the sun and the moon occurred close to the wafaat of Syedna Husain^RA^.

9

The 9th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Ali** bin Syedna Husain[RA]

Wafaat: 13th Zilqadat il-Haraam 682/1284
Tenure: 15 years, 8 months and 20 days
Qabr Mubarak: San'aa, Yemen

Syedna Ali bin Syedna Husain[RA] retained San'aa as the seat of dawat like his predecessors. He appointed Syedi Husain[QR], son of the 6th dai Syedna Ali[RA] as his mazoon and Syedi As'ad bin Hatim as-Sanjaani[QR] as mukasir.

A fierce battle occurs between the Zaidi imam and Al-Muzaffar

During the tenure of Syedna Ali[RA], a fierce battle broke out between the Zaidi imam and the Hamdaanid sultan, Al-Muzaffar. The confrontation was so ferocious that thousands from both sides were killed. When fighting reached the periphery of San'aa, the security and safety of its citizens was threatened. In such a critical situation, the ameer of San'aa, Badruddin Mohammed, pleaded with Syedna Ali[RA] to leave San'aa for the fortress of Aroos immediately. Syedna Ali[RA] decided to move to Aroos along with his family. Banu Hatim, the custodians of Aroos, welcomed Syedna Ali[RA] and his family and extended all courtesies to them.

While in Aroos, Syedna Ali[RA] ordered the removal of stray dogs since Aroos had earned notoriety for this nuisance.

Though Syedna Ali[RA] migrated to Aroos, his mazoon and mukasir

remained in San'aa from where they conducted the affairs of dawat. They continued to impart ilm to the hudood and senior disciples. In 677H, the mazoon Syedi Husain bin Syedna Ali[QR] suddenly passed away. His untimely demise caused an immense setback to Syedna Ali[RA]. When hostilities ceased in San'aa and the city returned to the possession of the Hamdaanids, Syedna Ali[RA] returned to San'aa. He then declared nass on Syedna Ali bin Syedi Husain[RA], the son of his deceased mazoon.

The mazoon and mukasir of Syedna Ali[RA] remain in San'aa



The city of San'aa, where Syedna Ali bin Syedna Husain[RA] is buried (exact site unknown)

10

The 10th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Ali bin Syedi Husain** bin Syedna Ali bin Hanzalah[RA]

Wafaat: 1st Safar ul-Muzaffar 686/1287
Tenure: 3 years, 2 months and 18 days
Qabr Mubarak: San'aa, Yemen

Syedna Ali[RA] guides mumineen towards the right path during his short tenure

Syedna Ali bin Syedi Husain[RA] was the grandson of the 6th dai Syedna Ali bin Hanzala[RA].During his reign he guided mumineen towards the right path. His frequent preaching and sermons had a deep impact on them. He taught mumineen the difference between halal and haram, and exhorted them to strictly desist from acts forbidden by sharia. He instilled in them the great significance of devotion and love towards Ahlul-Bait[SA].

Syedna Ali[RA] had appointed Syedna Ibrahim bin Syedna Husain[RA] as his mazoon. Before his demise he conferred nass upon Syedna Ibrahim[RA].

Syedna Ali[RA] was renowned for his mastery in astronomy.

11

The 11th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Ibrahim** bin Syedna Husain[RA]

Wafaat: 10th Shawwaal ul-Mukarram 728/1328
Tenure: 42 years, 8 months and 9 days
Qabr Mubarak: Hisne-Af'eda, Yemen

The distinguished family of Syedna Ibrahim[RA]

Syedna Ibrahim bin Syedna Husain[RA] was the fifth dai from the lineage of al-Waleed. He hailed from a family of distinguished personages. His grandfather, father and brother all adorned the sacred office of al-Dai al-Mutlaq. Syedna Ibrahim[RA] tutored his nephew Syedna Mohammed bin Hatim[RA] and later appointed him as his mazoon. Syedna Mohammed[RA] and then Syedna Ibrahim[RA]'s son, Syedna Ali[RA], both ascended to the rutba of al-Dai al-Mutlaq.

Syedna Ibrahim[RA] resides in Daar ul-Anqa

Syedna Ibrahim[RA] resided in Daar ul-Anqa in the fortress of Af'eda. Daar ul-Anqa was dedicated to dawat by an eminent and influential citizen Husain bin Jahaf and his family. Later on, Husain bin Jahaf's son Shahwan, vacated the remaining part of the fortress and dedicated it completely to dawat.

Syedna Ibrahim[RA]'s son Syedna Ali[RA], purchases the fortress of Kawkabaan

During Syedna Ibrahim[RA]'s tenure, there were prolonged rivalries and hostilities among different rulers and tribal leaders in Yemen which resulted in a severe economic crisis all over. Syedna Ali[RA], son of Syedna Ibrahim[RA], foresaw that the growing power of the Ashraaf in Yemen could bring the entire land under their control. He therefore constantly sought out fortresses for settling the people of

Hamdaan and for this he spent large sums of money. He purchased the fortress of Kawkabaan from the waali of the sultan for 10,000 dinaars on 4th Zilqadat il-Haraam 725. Many families of Hamdaan then travelled to Kawkabaan with their belongings.

The Zaidi Imam grows restless due to the purchase of Kawkabaan

Mohammed bin Mutah'har, the Zaidi imam, was greatly agitated and grew restless when Kawkabaan came into the possession of Syedna Ali[RA]. He amassed a large force and made preparations to lead an attack, declaring that he would destroy Shibaam. Syedna Ali[RA] was in the mihrab of the masjid reciting Qur'an when a man from Hamdaan came rushing to him with news of the Zaidi imam's impending march to Kawkabaan. He crudely said to the dai, *"You sit inside praying while the enemy's army is marching towards us from all sides!"* Syedna Ali[RA] responded calmly, *"Allah[TA]'s aid is with us!"* The man left ridiculing the dai. Soon afterwards, news was received that there was in-fighting within the enemy troops and Mohammed had rushed back to San'aa fearing rebellion. Syedna Ali[RA] came out of the mihrab and queried, *"Where is the one who ridiculed us? Did he not see that Allah[TA] has indeed assisted us?!"*



The coveted fortress of Kawkabaan

Syedna Ibrahim[RA] proclaims nass on his nephew Syedna Mohammed[RA]

When his wafaat approached, Syedna Ibrahim[RA] summoned the hudood and other notables, and in their presence proclaimed his nephew Syedna Mohammed bin Hatim[RA] as his mansoos. Syedna Ibrahim[RA] passed away around the age of 90.

The tenure of Syedna Ibrahim[RA] is one of the longest amongst the Doat Mutlaqeen[RA] of Yemen.



Hisne-Af'eda, where the qabr mubarak of Syedna Ibrahim[RA] is located

12

The 12th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Mohammed** bin Hatim bin Syedna Husain[RA]

Wafaat: 1st Zilhijjat il-Haraam 729/1329
Tenure: 1 year, 1 month and 21 days
Qabr Mubarak: Hisne-Af'eda, Yemen

Syedna Mohammed bin Hatim[RA] was the grandson of the 8th dai Syedna Husain bin Syedna Ali[RA].

Syedna Mohammed[RA] had the privilege of performing hajj and ziyarat of Medina during the tenure of his predecessor Syedna Ibrahim[RA], which was a rare achievement during those times. When he returned, Syedna Ibrahim[RA] received him at the fortress of Af'eda along with a large number of mumineen.

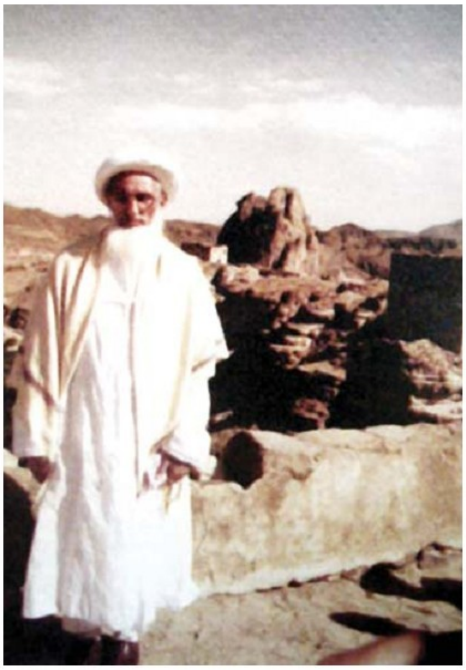
The sons of Syedna Mohammed[RA]

Syedna Mohammed[RA] had three sons, Ali, Syedna Abdul-Muttalib[RA] and Syedna Abbas[RA]. Ali was a great intellectual and a person of noble character. He had also undertaken hajj with his father. Tragedy struck when Ali passed away suddenly in his prime. Ali was deeply adored by his father and his sudden demise caused profound grief to the dai. He manifested his anguish in an elegy he composed for his deceased son. Ali had two sons Abdullah and Husain who were nurtured and brought up by their grandfather.

Syedna Mohammed[RA]'s cousin, Syedna Ali bin Syedna Ibrahim[RA] held the rank of mazoon. Syedna Ali[RA] captured the fortress of Hi-

jre Bani Uthman, but returned it back due to the pleadings of its people. He was always at the side of Syedna Mohammed[RA] in conducting the affairs of dawat. Before his wafaat, Syedna Mohammed[RA] publicly conferred nass on Syedna Ali[RA]. His period of dawat, lasting little more than a year, is one of the shortest amongst the Doat Mutlaqeen[RA] of Yemen.

Syedna Mohammed[RA]'s cousin, Syedna Ali[RA] assists him and nass is conferred on him



Syedna Mohammed Burhanuddin[RA] at Taibah with Hisne-Af'eda in the background

13

The 13th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Ali Shamsuddin** bin Syedna Ibrahim[RA]

Wafaat: 18th Rajab ul-Asab 746/1345
Tenure: 16 years, 7 months and 17 days
Qabr Mubarak: Zemarmar, Yemen

Syedna Ali Shamsuddin[RA] was the son of the 11th dai Syedna Ibrahim bin Syedna Husain[RA]. During the lifetime of his father, Syedna Ali[RA] had acquired Hisne Kawkabaan for a huge sum of money and had accommodated his aqilat there.

The Ashraaf march towards Zemarmar

During his tenure, the Ashraaf from the sons of Tajuddin bin Yahya bin Hamza marched to the fortress of Zemarmar and took control of it. Syedna Ali[RA], then residing at Hisne-Af'eda, mobilized a large force and sent it to confront the invader. A prolonged battle ensued. Finally, at the request of Syedna Ali[RA], Qazi Rudaini mediated and it was agreed that the Ashraaf would be given Kawkabaan and in return Zemarmar would be retained by Syedna Ali[RA]. Syedna Ali[RA] then moved Zemarmar in 733H.

The sultan of the Ashraaf reconciles with Syedna Ali[RA]

During another prolonged confrontation, the mazoon Syedna Abdul-Muttalib[RA] assisted by the dai's son Syedi Hasan[QR], acquired extensive territories on the periphery of San'aa including Raqbaan and Binte Raqbaan. The sultan of the Ashraaf, realizing the futility of a conflict with Syedna Ali[RA], made overtures for reconciliation. He conveyed a message to Syedna Ali[RA] offering friendship and-

peaceful co-existence. Thenceforth, relations between Syedna Ali[RA] and the sultan were cordial and peaceful.



The mountain of Zemarmar

The sultan desires to perform hajj and invites Syedna Ali[RA]

The sultan desired to perform hajj and invited Syedna Ali[RA] to join him in the pilgrimage. Syedna Ali[RA] expressed his appreciation, but due to his health, asked his mazoon Syedna Abdul-Muttalib[RA] to accompany the sultan instead. Many hudood, scholars and a large number of prominent citizens also joined the entourage. On their return to Yemen from hajj, the citizens accorded them a grand reception. Syedna Ali[RA] welcomed Syedna Abdul-Muttalib[RA] with great jubilation.

Hudood pass away in the year 746H

The year 746H was a sorrowful year for Syedna Ali[RA], for in the month of Safar ul-Muzaffar, the renowned scholar and lieutenant of the dai, Ali bin As'ad bin Hatim as-Sanjaani passed away. Just after four months, Abdullah bin Mohammed Shaibaani, another illustrious personality of dawat passed away on 23rd Jumadal-Ula.

Syedna Ali[RA] held the laqab Shamsuddin, meaning 'the Shining Sun of deen'. Before his wafaat, he conferred nass on Syedna Abdul-Muttalib[RA].



Remains of the quboor mubaraka of Doat Mutlaqeen[RA] in Zemarmar

14

The 14th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Abdul-Muttalib** bin Syedna Mohammed[RA]

Wafaat: 14th Rajab ul-Asab 755/1354
Tenure: 8 years, 11 months and 26 days
Qabr Mubarak: Zemarmar, Yemen

Syedna Abdul-Muttalib[RA] entrusted his brother Syedna Abbas[RA] with the task of promoting and advancing education throughout the domain of dawat.

When the ruler of San'aa, Shareef Ibrahim bin Abdullah learnt of the death of Syedna Ali bin Syedna Ibrahim[RA], he sought to capture the territories now under the jurisdiction of Syedna Abdul-Muttalib[RA]. Syedna Abdul-Muttalib[RA], on learning of the plans of the sultan, ordered his followers to prepare for the challenge by replenishing the armoury and mobilizing troops. Within a short time, a powerful force comprising of thousands was amassed in readiness. The brave warrior Syedi Hasan[QR], son of the 13th dai Syedna Ali[RA], was always by the dai's side. When the sultan received news of these preparations, he realized the futility of his intentions and immediately conveyed a message of peace and coexistence. Syedna Abdul-Muttalib[RA] accepted his overture and thenceforth relations remained cordial.

The sultan of San'aa wishes to capture the territories of Syedna Abdul-Muttalib[RA]

In 751H the sultan desired to perform hajj once again and requested Syedna Abdul-Muttalib[RA] to accompany him. Syedna Abdul-Muttalib[RA] however declined the invitation as he was heavily

Syedna Abdul-Muttalib[RA] declines the invitation of the sultan to accompany him for hajj

The sultan suffers due to the derogatory remarks he made

engaged in dawat affairs. Additionally, he also adviced the sultan himself to postpone the journey. The sultan rebuked Syedna Abdul-Muttalib[RA] and commenced his journey to Mecca on 13th Shawwaal ul-Mukarram.

When he was travelling from Mecca to Mina for the completion of the rituals of hajj, the forces of the Turkish governor of Egypt intercepted his entourage. The troops apprehended him and seized his belongings. The sultan was held captive in a dungeon in the fortress of Kurk where he was subjected to severe hardship and ill-treatment for three years. In 754H, the monarch of Egypt died and his successor Khaleel Ashraf ascended to the throne. The new monarch set free the captured ruler of San'aa. Shareef Ibrahim upon his release arrived in Yemen in the month of Zilhijjat il-Haraam.

That same year, Syedna Abdul-Muttalib[RA] proclaimed his brother Syedna Abbas[RA] as his mansoos. For his mansoos, Syedna Abdul-Muttalib[RA] used to state, *"If not for a certain matter, I would not have preceded (Syedna) Abbas."*

The practice of performing zabihat for the deceased, also known as 'Jeev ni Bakri', was introduced by Syedna Abdul-Muttalib[RA].



Syedna Mohammed Burhanuddin[RA] at the qabr mubarak of Doat Mutlaqeen[RA] in Zemarmar



Syedna Burhanuddin[RA] leading namaaz in the masjid of Sultan Ali bin Hatim in 1381H

15

The 15th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Abbas** bin Syedna Mohammed[RA]

Wafaat: 8th Shawwaal ul-Mukarram 779/1378
Tenure: 24 years, 2 months and 24 days
Qabr Mubarak: Hisne-Af'eda, Yemen

Syedna Abbas[RA] declined qadambosi to those who neglected namaaz

Syedna Abbas[RA] was the tenth dai from the lineage of al-Waleed. He greatly stressed on farizat namaaz and ordered mumineen to strictly adhere to it. Those who showed laxity or negligence earned the dai's displeasure and Syedna Abbas[RA] deprived them of his audience and did not grant them the privilege of qadambosi.

Syedna Abbas[RA] ordered that no one be allowed to study taaweel until they were well versed in the zaahir of sharia.

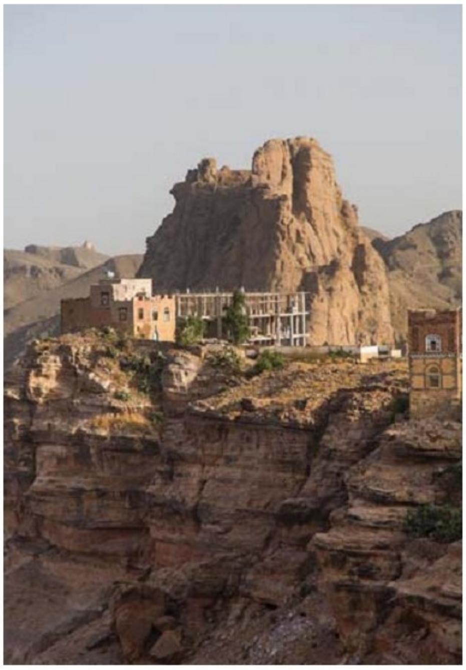
Syedna Abbas[RA] entrusts the administration of Haraaz to Syedna Abdullah[RA]

Syedna Abbas[RA] bestowed the rank of mazoon upon his nephew Syedna Abdullah bin Ali[RA] and entrusted the administration of the territory of Haraaz to him. Syedna Abdullah[RA] was a renowned warrior who acquired the fortresses of Hamdha and Shanasib and annexed them to the domain of dawat. Syedi Ali bin Abdullah Shaibaani[QR], another celebrated warrior, came to Syedna Abdullah[RA] from Yaam. He was ordered to stay in Haraaz. Thereafter, the affairs of dawat remained well ordained due to the efforts of Syedna Abdullah[RA] and Syedi Ali[QR].

Syedna Abbas[RA] made a brief sojourn to Hisne-Af'eda. However,

Syedna Abbas[RA] declares nass on Syedna Abdullah[RA]

he was most comfortable in his own home, Daare-Hatim, and due to some ailments, he wished to return to it. After returning he declared nass on his mazoon Syedna Abdullah[RA].



A view of Hisne-Af'eda, the final resting place of Syedna Abbas[RA]



Syedna Mohammed Burhanuddin[RA] undertaking the long arduous journey on foot up the rugged terrain of Hisne-Af'eda for the ziyarat of Doat Mutlaqeen[RA]

16

The 16th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Abdullah Fakhruddin** bin Ali bin Syedna Mohammed[RA]

Wafaat: 9th Ramadan ul-Mo'azzam 809/1407
Tenure: 29 years, 11 months and 1 day
Qabr Mubarak: Zemarmar, Yemen

Syedna Abdullah[RA] had six sons, all of whom served Doat Mutlaqeen[RA] and dawat. Of them, Syedna Hasan[RA] and Syedna Ali[RA] adorned the office of al-Dai al-Mutlaq.

Syedi Ali Shaibaani[QR] is assigned to train the dai's elder son, Syedi Husain[QR]

Syedna Abdullah[RA] assigned Syedi Ali bin Abdullah Shaibaani[QR] to tutor his elder son, Syedi Husain[QR]. Syedi Ali was an eminent scholar and an intellectual who assisted the dai in dawat affairs. Under Syedi Ali[QR], Syedi Husain[QR] mastered different branches of knowledge. When Syedi Husain[QR] completed his studies, Syedi Ali[QR] suggested that Syedna Abdullah[RA] personally test his son. Syedna Abdullah[RA] found Syedi Husain[QR] deserving to be his mansoos and intended to appoint him so. Abi-Taalib, son of the 14th dai Syedna Abdul-Muttalib[RA] was also an acclaimed scholar and the perception of the people was that Abi-Taalib would succeed Syedna Abdullah[RA]. But Syedi Husain[QR] surpassed him in virtue and thereafter opinions changed in his favour.

Syedi Ali[QR] and Syedi Husain[QR] pass away

Syedi Ali bin Abdullah[QR], mentor to Syedi Husain[QR], passed away in 788H. Another tragedy took place in the year 796H and it sent shock waves throughout Yemen. Syedi Husain[QR] was served poi-

soned dates which shortly caused his death. Ali bin Abdullah bin Syedna Abbas who was with Syedi Husain[QR] also died as a result of consuming the dates. Syedna Abdullah[RA] was deeply grieved and distressed by this event.

Syedna Abdullah[RA] assigns responsibilities to his second and third son

Syedna Abdullah[RA] then entrusted the administration of the region of Haraaz to his third son Syedna Hasan[RA] and appointed his second son Syedi Abdul-Muttalib Najmuddin[QR] as commander-in-chief. Under the guidance of his father, Syedna Hasan[RA] acquired excellence in all realms of knowledge. The grief and agony of Syedna Abdullah[RA] on the tragic death of Syedi Husain[QR] was somewhat mitigated when Syedna Hasan[RA] attained excellence.

The fortress of Shibaam is conquered

In 794H, on the initiative of Syedna Hasan[RA] and under the command of Syedi Abdul-Muttalib[QR], the fortress of Shibaam was conquered. Soon after the victory of Shibaam, Syedna Hasan[RA] was blessed with a son, Syedna Idris[RA], destined to become the 19th dai.



The fortress of Shibaam, one of the highest points in Yemen

Syedna Abdullah[RA] confers nass on Syedna Hasan[RA]

Syedna Abdullah[RA] conferred nass on Syedna Hasan[RA]. Once when Syedna Hasan[RA] fell seriously ill in Haraaz, widespread anxiety and concern was visible throughout the domain. But he recovered, relieving the apprehensions of the people. Syedna Abdullah[RA] held the laqab Fakhruddin, meaning ‘the Pride of deen’. He passed away in Zemarmar at the age of 85.



Site of the qabr mubarak of Syedna Abdullah[RA]



Ruins of the masjid of Sultan Ali bin Hatim



Syedna Mohammed Burhanuddin[RA] leading namaaz in the masjid of Sultan Ali bin Hatim

Syedi HasanFeer Shaheed[QR]

The waali of Hind at that time was Maulaya Ali bin Is'haq[QR] who resided in Patan. Upon his death, Syedi HasanFeer Shaheed[QR] succeeded him. Syedi HasanFeer[QR] was very well-known for his piety and knowledge. It is narrated that the ruler of Patan was once reciting the Qur'an and was puzzled by the ayat, *"… they will not enter jannat till a camel passes through the eye of a needle… (Surah 7:40)"* He sought interpretation of the ayat from the learned men of his court. None of them were able to convincingly answer him. Someone suggested that Syedi HasanFeer[QR] would be able to answer the question, and thus he was summoned.

The ruler of Patan sought the interpretation of an ayat

Syedi HasanFeer[QR] remarked that the ruler, with his royal sitting and loftiness, would not be able to comprehend the answer. He asked the ruler to exchange places with him; he wear Syedi HasanFeer[QR]'s clothes and stand humbly in front of him while Syedi HasanFeer[QR] dorn his regal robes and sit on his throne. The ruler, eager to know the answer, accepted and did exactly as asked. Syedi HasanFeer[QR] then enlightened him that his compliance itself was the answer to his query. The ruler was very perceptive; he understood the comparison of the camel to himself and the needle hole to a humble person, and that submission indeed was the gateway to jannat. His satisfaction from this answer and the virtuosity of Syedi HasanFeer[QR] urged him to give misaaq. He also gave many expensive tributes to Syedi HasanFeer[QR] in appreciation.

Syedi HasanFeer[QR]'s interpretation satisfies the ruler completely

Syedi HasanFeer[QR] answered many other perplexing questions with the episode of the three golden heads being oft narrated. The Roman ruler sent three golden heads and asked which of these was the worthiest. The heads were evaluated by experts were found to be equal in size, weight and making. When they gave up, Syedi HasanFeer[QR] was asked to assess their worthiness.

Syedi HasanFeer[QR] is summoned to appraise three golden heads

Syedi HasanFeer[QR] examined the heads and asked for water to be

Syedi HasanFeer[QR] gives his judgement on each head

brought. He poured water into the ear of the first head. Water trickled out of the mouth. *"This is the head of a fool; he divulges everything"*, explained Syedi HasanFeer[QR]. Water poured in the ear of the second head came out of the other ear. *"This is the head of an ignorant; whatever good he hears he simply forgets"*, he said. Water poured in the ear of the third head flowed out of the throat. Syedi HasanFeer[QR] declared, *"This head belongs to a wise man; he preserves whatever he hears in his heart and is thus the worthiest head of all."*

Due to the jealousy of the other learned men, Syedi HasanFeer[QR] is martyred

With this astonishing analysis, the ruler's respect for Syedi HasanFeer[QR] grew and it made the other learned men in court jealous. They plotted against him and subsequently, Syedi HasanFeer[QR] was martyred on 23rd Moharram ul-Haraam 795/1392 at a very young age. He was buried in Denmaal in Gujarat, and the hallowed site is a major place of pilgrimage for mumineen today.



The qubba of Syedi HasanFeer[QR] in Denmaal



Syedna Aali Qadr Mufaddal Saifuddin[TUS]
performing ziyarat of Syedi HasanFeer[QR]

17

The 17th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Hasan Badruddin** bin Syedna Abdullah Fakhruddin[RA]

Wafaat: 6th Shawwaal ul-Mukarram 821/1418
Tenure: 12 years and 27 days
Qabr Mubarak: Zemarmar, Yemen

The mazoon and tactical expert Syedi Abdul-Muttalib[QR] expires

Syedna Hasan Badruddin[RA] ascended to the throne of dawat and appointed his elder brother Syedi Abdul-Muttalib Najmuddin[QR] as his mazoon. He was a tactical expert who had commanded the army and successfully led many expeditions during the time of his father, the 16th dai Syedna Abdullah Fakhruddin[RA]. He was also an eminent scholar who could resolve intricate religious matters. However, he suddenly passed away on 5th Safar ul-Muzaffar 811/1408 at Ta'iz. The news of his death was withheld from everyone till Syedna Hasan[RA] in Zemarmar was informed.

Syedna Hasan[RA] appoints his nephew as mazoon and brother as mukasir

Syedna Hasan[RA] was deeply grieved at his brother's untimely demise. He summoned his nephew Syedi Mohammed bin Idris Asaduddin[QR] to Zemarmar and bestowed on him the rank of mazoon and entrusted to him the command of the army. Syedi Mohammed[QR] spent generously for dawat and cleared the debts of earlier Doat Mutlaqeen[RA]. Syedna Hasan[RA] appointed his own younger brother Syedi Ahmed bin Syedna Abdullah[QR] as mukasir.

Syedna Hasan[RA] contemplated appointing either Syedi Mohammed[QR] or Syedi Ahmed[QR] as his mansoos. But unfortunately, Syedi

Ahmed[QR] died suddenly at the young age of 22. Shortly afterwards, on 25th Jumadal-Ula 821/1418, Syedi Mohammed[QR] also expired. Upon the unexpected deaths of both the mazoon and mukasir, Syedna Hasan[RA] was overwhelmed with grief and it affected his health.

The mazoon and mukasir expire



Site of the quboor mubaraka of Doat Mutlaqeen[RA] and the masjid of Sultan Ali bin Hatim in Zemarmar

As his wafaat drew near, Syedna Hasan[RA] proclaimed his brother Syedna Ali[RA] as his successor. Syedna Ali[RA] was in Shibaam at that time. Syedna Hasan[RA] held the laqab Badruddin, meaning 'the Full Moon of deen'. When he passed away, his son Syedna Idris[RA] led the janaza namaaz and the burial took place in Zemarmar in the precincts of the masjid of Sultan Ali bin Hatim.

Syedna Hasan[RA] proclaims his brother Syedna Ali[RA] as his successor



Syedna Mohammed Burhanuddin[RA] in the mihrab of the masjid of Sultan Ali bin Hatim



A portrait of Ahmed Shah I

18

The 18th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Ali Shamsuddin** bin Syedna Abdullah Fakhruddin[RA]

Wafaat: 3rd Safar ul-Muzaffar 832/1428
Tenure: 10 years, 3 months and 27 days
Qabr Mubarak: Shareqa, Yemen

Syedna Ali[RA] rushes to Shibaam on hearing of the demise of Syedna Hasan[RA]

Upon hearing the news of Syedna Hasan[RA]'s demise, Syedna Ali Shamsuddin[RA] rushed from Shibaam to Zemarmar reaching the following day. On his arrival, Ameer Imaduddin ordered the beating of drums and the lighting of fire in celebration. He declared that, *"One king, one dai has passed away and in his stead, is this dai!"* Syedna Ali[RA] took up residence in the fortress of Zemarmar. Here however, the Zaidis caused a great deal of trouble and Syedna Ali[RA] surrendered the fortress to them for the well-being and safety of mumineen. Syedna Ali[RA] then moved to Af'eda and then to Shibaam.



Quboor mubaraka of Syedna Ali[RA] and hudood before the construction of the qubba mubaraka in Shareqa

The fitnat of Jafar

The calamitous and distressing episode of the treason of Jafar in Hind

The most calamitous and distressing episode during the period of Syedna Ali[RA] was the split caused by the treason of Jafar in Hind. This was the first major split in dawat during the period of satr. Jafar bin Khwaja, a native of Patan in Gujarat, was a student in the madrasah of Ahmedabad. The madrasah was headed by the then waali of Hind, Maulaya Hasan bin Maulaya Adam[QR]. It was then a regular practice that upon completion of their elementary education, the more promising students of the madrasah were sent to the hazrat of Doat Mutlaqeen[RA] in Yemen for higher studies. Jafar, however, aspired to go to Yemen even before he had completed his elementary education.

Jafar sails to Yemen without the approval of Maulaya Hasan[QR]

Jafar sought the approval of Maulaya Hasan[QR] to sail to Yemen, but the latter urged him to first complete his basic education in Ahmedabad. Jafar completely disregarded Maulaya Hasan[QR]'s instruction and secretly sailed to Yemen via Bharuch. The news of his unauthorized departure from Ahmedabad had by then reached Syedna Ali[RA] in Yemen. When Jafar landed in Yemen, Syedna Ali[RA] called for the letter of authorization from the waali, but Jafar was evasive and failed to produce it. Nevertheless, he was accommodated and provided with all facilities required to pursue his studies.

Jafar is asked to follow the directives of Maulaya Hasan[QR] upon returning to Hind

After a two-year stay in Yemen, he sought permission from Syedna Ali[RA] to return home. When permission was granted, Jafar raised the question of his tarteeb in Ahmedabad. Syedna Ali[RA] directed him to refer the matter to the waali Maulaya Hasan[QR]. Since the response of the dai was not as desired, Jafar extended his stay in Yemen by a year apparently to continue further studies. He thought that a year more of study would qualify him for a rank amongst the learned men in Ahmedabad. At end of the year, he renewed the question of his rank. Once again Syedna Ali[RA] asserted that the decision lay with Maulaya Hasan[QR] and gave him a letter addressed to the waali and advised him to follow the waali's

directives. It was evident to Syedna Ali[RA] that Jafar had come to Yemen solely to gain a rank of seniority and find favour with the dai, rather than seek knowledge.

Frustrated and now disappointed, Jafar thereafter travelled over land to Aden and then sailed to Hind. On landing at the port of Diu on the west coast of Hind, Jafar was accorded a warm reception by mumineen as was customary for those returning from Yemen on completion of higher education. When Jafar had departed from Yemen, Syedna Ali[RA] had authorized him to lead namaaz by imamat enroute upto the port of Aden only. Jafar however, led namaaz in Diu and many other towns enroute to Ahmedabad. He also took misaaq and collected wajebaat without permission, thereby violating the tenets of dawat.

Enroute to Hind, Jafar leads namaaz and collects dues without permission

In Ahmedabad, Jafar called on Maulaya Hasan[QR]. Maulaya Hasan[QR] severely reprimanded him for his breach of conduct, of leading namaaz without raza and commanded him to notify the congregations he had led to re-pray their namaaz. For Jafar, to comply with the waali's order was seen to be demeaning and humiliating. He thus defied the farmaan and left Ahmedabad for his native town of Patan. Being a well-known and influential figure in Patan, he was warmly welcomed there.

Maulaya Hasan[QR] severely reprimands Jafar

From there on, Jafar turned hostile towards dawat. He launched a campaign of vilification against Syedna Ali[RA]. He disseminated ideas and beliefs against the doctrines and religious tenets of dawat and denounced its custodian. By his treachery, almost the entire community in Patan and its vicinity was alienated from dawat.

Jafar turns hostile towards dawat

Maulaya Raja bin Maulaya Ali[QR] was the amil of Patan at that time. He was an acquaintance of Jafar since childhood. He approached Jafar and urged him to return to the fold of dawat, but his efforts were to no avail. Jafar was adamant and persisted in sowing seeds of dissent in dawat. He pressurised Maulaya Raja[QR] to quit Patan

Maulaya Raja[QR] counsels Jafar but is forced to migrate to Morbi

by threatening him. Maulaya Raja[QR] thereafter migrated to Morbi with his family, leaving behind all his property and belongings, carrying only his religious books.



The qubba of Maulaya Raja[QR] in Morbi

Jafar's malicious campaign spreads to Ahmedabad and the mumineen there are oppressed

From Patan, Jafar spread his malicious campaign to other parts of Gujarat. In Ahmedabad he got support from the Sunni administration and with this he unleashed a reign of terror against mumineen. They were intimidated and coerced to renounce their beliefs and those who were defiant were severely persecuted. Hundreds of women and children were tortured and put to death. Desperate to escape from torture and death, thousands of mumineen pledged their allegiance to Jafar, forsaking the walayat of Aale-Mohammed[SA]. When Syedna Ali[RA] learnt of the high treason of Jafar, he ordered the waali Maulaya Hasan[QR] to persuade mumineen towards righteousness.

The exemplary endeavours of Maulaya Hasan[QR] and Maulaya Raj[QR]

During this critical period, the endeavours of Maulaya Hasan[QR] and his son Maulaya Raj[QR] were exemplary in keeping mumineen within the fold of dawat. Maulaya Hasan[QR] used to individually call those who had strayed and explain to them the path of haqq. His son

Maulaya Raj[QR] visited the homes of mumineen at night in the guise of a beggar. When someone came out to give alms he used to reveal his identity and urge them not to renounce their imaan. By this act, many who had gone astray came back to the fold of dawat. When the enemy learnt of this, they captured Maulaya Raj[QR] and mercilessly cut him to pieces.

Syedi Luqmaan-ji bin Habibullah[QR], a distinguished hadd used to often visit the qabr mubarak of Maulaya Raj[QR] and state that, "*Were it not for the efforts of Maulaya Raj[QR], we would not be mumineen today!*"

The campaign of Jafar lasted for many years and finally ended during the era of the 19th dai Syedna Idris Imaduddin[RA]. The traitor met with a death befitting his heinous deeds when he was slain in the town of Champaner.

The campaign of Jafar finally ends during the era of the 19th dai

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The misfortunes that had befallen mumineen in Hind due to Jafar's treachery had a profound effect upon Syedna Ali[RA] in Yemen. Syedna Ali[RA]'s repeated reprimands to him had gone unheeded. It was a cause of deep anxiety and mental agony for the dai and it also affected his health. His brother, Syedi Ma'ad Izzuddin[QR] took him to Shareqa.

Jafar's treachery causes deep anxiety to Syedna Ali[RA]

When the time of his wafaat approached, Syedna Ali[RA] declared nass on his nephew Syedna Idris[RA]. The 52nd dai Syedna Mohammed Burhanuddin[RA] dedicated a magnificent mausoleum to Syedna Ali[RA] in 1428/2007 during his visit to Yemen on the occasion of his 96th milaad.

Syedna Ali[RA] declares nass on his nephew Syedna Idris[RA]



The qubba mubaraka of Syedna Ali^RA dedicated by Syedna Mohammed Burhanuddin^RA in 1428H



Syedna Burhanuddin^RA at the qabr mubarak of Syedna Ali bin Syedna Abdullah^RA in 1381H. Accompanying him are Syedi Saleh bhaisaheb Safiyuddin^QR and Syedi Yusuf bhaisaheb Najmuddin^QR



Syedna Aali Qadr Mufaddal Saifuddin[TUS] at the qabr mubarak of Syedna Ali[RA] during the tenure of Syedna Burhanuddin[RA]

19

The 19th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Idris Imaduddin** bin Syedna Hasan Badruddin[RA]

Wafaat: 19th Zilqadat il-Haraam 872/1468

Tenure: 40 years, 9 months and 16 days

Qabr Mubarak: Shibaam, Yemen



A panoramic view of the fortress of Shibaam (right), birth place of Syedna Idris[RA], and the qubba mubaraka built by Syedna Mohammed Burhanuddin[RA] (left)



The qubba mubaraka of Syedna Idris[RA]

Syedna Idris[RA], the thirteenth dai from Aal e Waleed was born in Shibaam in Rajab ul-Asab 794/1392, shortly after the conquest of the fortress. Syedna Idris[RA] maintained friendly ties with the Rasulids of Zabeed, while relations with the Zaidis of San'aa remained hostile. The Rasulid, Az-Zaahir supported Syedna Idris[RA] during confrontations with the Zaidi, Al-Mansoor Ali. Syedna Idris[RA] regained possession of many fortresses from the Zaidis. The dai also had the support of the Taherid brothers, Ali and Aamir who had acquired control of Aden and Zabeed in southern Yemen, which were earlier held by the Rasulids. Syedna Idris[RA] appointed his predecessor's brother Syedi Ma'ad Izzuddin[QR] as his mazoon.

Syedna Idris[RA] maintained friendly ties with other rulers

Between 839H and 840H, large areas in Yemen were hit by an epidemic that affected numerous towns and cities. Many settlements were totally wiped out. The epidemic took a heavy toll on scholars and illustrious personalities including hudood of dawat and the dai's close associates. Syedna Idris[RA] lost his mazoon Syedi Ma'ad[QR], his two sons Abdul-Muttalib and Quraish and some of his nephews and cousins. The worst affected area was San'aa and its neighbourhood where a large population perished. Later when Syedna Idris[RA] chose his brother Syedi Ali bin Syedna Hasan[QR] as his mansoos, the latter too passed away within a short period.

Large areas in Yemen are hit by an epidemic

During this epidemic, Syedna Idris[RA] initiated the namaaz and doa of Daf'il-Aafaat. The text of this doa implores Allah[TA] to grant protection from calamities, disasters, the malevolence of evil-doers, and to allay fear, to safeguard against famine, mishaps, disease and epidemics. It seeks from Allah[TA] immunity from deafness, dumbness, and blindness, and protection from the misfortunes of fire, drought and drowning. Syedna Idris[RA] in his exhortation further makes a plea to Allah[TA] to grant security to the town and its inhabitants and to all other territories where mumineen reside. He aspires for cordial relations with the ruler and his subjects and prays for the destitute and those in captivity. In conclusion, Syed-

Syedna Idris[RA] formulates Daf'il-Aafaat during the epidemic

na Idris[RA] implores Allah[TA] to make the task of his followers easy and comfortable and lead travellers safely to their destination. The namaaz and doa of Daf'il-Aafaat is today offered daily by mumineen after maghrib namaaz.





Syedna Mohammed Burhanuddin[RA] at the qabr mubarak of Syedna Idris[RA] in 1381H

The ikhlaas of mumineen in Hind

The ikhlaas of the mumineen of Yemen had steadily declined

The period of Syedna Idris[RA] witnessed a steady decline in the ikhlaas of the mumineen of Yemen. Syedna Idris[RA] had tested the loyalty and dedication of his followers and had woefully observed laxity in them. Once, a learned person from Hind visited the haz-

rat of Syedna Idris[RA]. The dai accorded him a warm welcome and seated him above all the Yemeni notables present. Over 300 scholars and learned persons were then present in court and their disapproval was apparent on their faces. Syedna Idris[RA] observed their expressions and lamented that their acceptance and commitment towards dawat had diminished. He warned them that in the near future, the seat of dawat would move to Hind and with it the barakaat also.

To test the ikhlaas of the mumineen in Hind, Syedna Idris[RA] appoints a bahishti as waali

To test the ikhlaas of the mumineen in Hind, Syedna Idris[RA] sent two misaals (missives or letters of injunctions) to the waali of Hind, Maulaya Adam bin Sulaiman[QR]. The first stated that the total authority of the waali was to be transferred to the bahishti (water bearer) who was in the service of the waali. It also stated that the second letter was not to be opened until the injunction in the first was completed. Upon receiving the dai's communication, Maulaya Adam[QR] without reservation, proceeded along with mumineen to the bahishti and informed him of the dai's order.

The waali of Hind, Maulaya Adam[QR] prepares the bahishti to lead namaaz

The simple bahishti was dumbfounded and extremely perplexed. He pleaded with Maulaya Adam[QR] that he was just a common water bearer and that he be excused of executing this order. Maulaya Adam[QR] explained to him the significance of the dai's command and urged him to lead namaaz by imamat. The bahishti was made to memorize short surah from the Qur'an and taught the basics of namaaz. He then led maghrib namaaz as imam. Subsequently, the second misaal was opened and in it, it was ordained that authority be reverted to Maulaya Adam[QR].

Syedna Idris[RA] lauds the ikhlaas of Maulaya Adam[QR] and mumineen

The entire sequence of events was reported back to Syedna Idris[RA] and he narrated it to the mumineen of Yemen. He lauded the unflinching ikhlaas of Maulaya Adam[QR] and the mumineen of Hind and drew a comparison between them and the mumineen in Yemen. Maulaya Adam[QR] expired in 836H after serving five Doat Mutlaqeen[RA].



The qubba of Maulaya Adam^{QR} in Ahmedabad, the waali of Hind

The writings of Syedna Idris^{RA}, principally the epic Uyoon ul-Akhbaar

Uyoon ul-Akhbaar, a documentation of Fatemi history from the inception of Islam to the satr of Imam Taiyib^{SA}

Syedna Idris^{RA} ranks as one of the most prolific writers and the greatest Fatemi historian in the period of satr. He has authored a large number of scholarly works that cover history, theology and philosophy. Chief amongst these is 'Uyoon ul-Akhbaar', meaning 'Water Springs of History'. 'Uyoon ul-Akhbaar' is a comprehensive seven-volume documentation of Fatemi history from the inception of Islam to the satr of Imam Taiyib^{SA}. The narrative is woven around the history of each imam for which Syedna Idris^{RA} has objectively selected the oldest and most authentic documents as his source.

Contents of the first four volumes

The first volume of Uyoon ul-Akhbaar deals with the life of Nabi Mohammed^{SAW} and his forefathers. The second and third volumes are on the life of Maulana Ali bin Abi-Taalib^{SA} after the wafaat of Rasulullah^{SAW} and contains detailed accounts of the battles of Jamal, Siffeen and Neherwaan. The fourth volume gives an account of Aimmat Tahereen^{SA}, beginning with Imam Hasan^{SA} right upto the zuhoor of Imam Abdullah il-Mehdi bil-lah^{SA}.

The fifth volume describes the advent of the Fatemi rule in North Africa and an account of Imam Mehdi^{SA}, Imam Mohammed al-Qa-

aim[SA] and Imam Ismaa'il al-Mansoor[SA]. The sixth volume narrates the history of Imam Ma'ad al-Moiz[SA] including the conquest of Misr, the transfer of the seat of dawat to Misr, followed by the eras of Imam Nizaar al-Aziz[SA], Imam Husain al-Haakim[SA], Imam Ali az-Zaahir[SA] and the beginning of the rule of Imam Mustansir[SA]. The last volume covers the remaining reign of Imam Mustansir[SA], the establishment of the Sulaihi rule in Yemen, the schism following the wafaat of Imam Mustansir[SA], the reigns of Imam Mustaali[SA], Imam Aamir[SA] and Imam Taiyib[SA], the commencement of satr and the subsequent dawat in Yemen.

Contents of the last three volumes

The other notable works of Syedna Idris[RA] are Nuzhat ul-Afkaar, Risalat ul-Bayaan, Ziya ul-Basaair and Zahr ul-Ma'aani; the last two being significant works in haqiqat. Also by Syedna Idris[RA] are a few writings in response to other Islamic sects and a volume of poetry. Oriental and western academics have both drawn extensively from the works of Syedna Idris[RA]. Even today, his works are widely referred to by scholars and research students.

The other notable works of Syedna Idris[RA]

A microfilm of Uyoon ul-Akhbaar that gloriously describes Egyptian art, culture, science and religion was presented to the then President of Egypt, Gamal Abdel Nasser Hussein by Syedna Taher Saifuddin[RA] when the President visited Aligarh Muslim University.

Syedna Idris[RA] held the laqab Imaduddin, meaning 'the Strong Support for deen'. His writings are truly one of the best of sources for seekers of ilm today. He passed away at the age of 78 in Shibaam after having appointed his son Syedna Hasan[RA] as his mansoos. A mausoleum was erected on his qabr mubarak by the 22nd dai Syedna Ali Shamsuddin[RA]. But during the time of the 23rd dai Syedna Mohammed Izzuddin[RA], the hostile Zaidi ruler Sharafuddin destroyed the qabr mubarak and the mausoleum was converted into a warehouse.

The qabr mubarak of Syedna Idris[RA] was destroyed in the past



The qubba mubaraka of Syedna Idris[RA] as it existed many decades ago



The qabr mubarak of Syedna Idris[RA] before construction of the qubba mubaraka

The 52nd dai dedicates a splendid marble edifice to Syedna Idris[RA]

The 52nd dai Syedna Mohammed Burhanuddin[RA] travelled to Shibaam during his maiden visit to Yemen in 1381/1961 and performed ziyarat. In each of his numerous visits he had expressed his earnest wish to erect a mausoleum at the hallowed site but various factors had prevented this from happening. However, Allah[TA] fulfilled this wish and Syedna Burhanuddin[RA] dedicated a

splendid marble edifice on 15th Shawwaal ul-Mukarram 1431/2010 amidst a large congregation of mumineen.



Syedna Burhanuddin[RA] performing ziyarat of Syedna Idris[RA]



Syedna Burhanuddin[RA] praying namaaz in the masjid of Syedna Idris[RA]



Syedna Burhanuddin[RA] at the qabr mubarak of Syedna Idris[RA] after dedication of the qubba mubaraka in 1431H

20

The 20th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Hasan Badruddin** bin Syedna Idris Imaduddin[RA]

Wafaat: 15th Shabaan ul-Kareem 918/1512
Tenure: 45 years, 8 months and 26 days
Qabr Mubarak: Masaar, Yemen

Syedna Hasan[RA] appoints Syedi Abdullah[RA] as mazoon

Syedna Hasan[RA] held the laqab of Badruddin. He encouraged education and bestowed great favours upon students. The rank of mazoon was given to Syedi Abdullah Fakhruddin[QR]. Syedi Abdullah[QR] was an erudite scholar who composed a collection of na'at (poetry specially written in praise of Rasulullah[SAW]) and named it 'Wasilat ul-Mulam', meaning 'An Intercessor for the Pained'.

The qasaid of Syedi Abdullah[QR]

These qasaid (plural of qasida or Arabic poetry) are 'Muqaiyad ut-Tarafain', a figure of speech in Arabic literature lexically meaning 'encaged at both ends'. This denotes that each couplet of a qasida begins and ends with the same alphabet, which is quite a literary feat. Syedi Abdullah[QR] composed a qasida for each of the 28 Arabic alphabets; the first qasida has each couplet starting and ending with 'alif' (the first letter of the Arabic alphabet), the second with 'baa' (the second letter of the Arabic alphabet) and so forth right upto 'yaa' (the last letter of the Arabic alphabet), thus composing 28 such qasaid.

Syedna Hasan[RA] used to shower special favour on anyone who

Syedna Hasan[RA] demonstrates to the people of Yemen their shortcoming and the worthiness of the mumineen of Hind

came from Hind. This was because he recognized them to be most steadfast in their faith. This did not go down well with some notables of Yemen. To demonstrate to them their shortcoming and the worthiness of the mumineen of Hind, Syedna Hasan[RA] asked for the most ordinary person of the household. He was told that it was the saqqa (water bearer). Syedna Hasan[RA] then sent the saqqa to Hind with a letter granting him authority. In Hind, everyone complied with the injunction of Syedna Hasan[RA] and obeyed the saqqa. When news of this reached Syedna Hasan[RA], he called all the notables of Yemen and informed them of this episode. The saqqa stayed back in Hind till his demise and his qabr is in Ahmedabad.

Syedna Hasan[RA] declares Syedna Husain[RA] as his mansoos

Upon the demise of his mazoon Syedi Abdullah[QR], Syedna Hasan[RA] appointed his own brother Syedna Husain[RA] as mazoon and the position of mukasir he gave to Syedna Husain[RA]'s son, Syedna Ali[RA]. Syedna Hasan[RA] openly declared Syedna Husain[RA] as his mansoos before his wafaat.



A sight of the Masaar mountain where Syedna Hasan[RA] and other Doat Mutlaqeen[RA] are buried

Syedna Hasan[RA] had the longest reign amongst the Doat Mutlaqeen[RA] of Yemen.

21

The 21st Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Husain Husamuddin** bin Syedna Idris Imaduddin[RA]

WWafaat: 10th Shawwaal ul-Mukarram 933/1527
Tenure: 15 years, 1 month and 25 days
Qabr Mubarak: Masaar, Yemen

Syedna Husain[RA] appointed his son Syedna Ali[RA] as his mazoon while his nephew and son of his predecessor, Syedna Mohammed[RA] was given the rank of mukasir. Syedna Husain[RA] resided in Shibaam, the fortress which was the birthplace and headquarters of his father Syedna Idris[RA].

Syedna Husain[RA] resides in Shibaam

Syedi Hasan bin Nooh Bharuchi[QR] was of immense help to the dai in administering the affairs of dawat smoothly. Syedi Hasan[QR] was a distinguished scholar and a very influential figure. He was a native of Bharuch, a town now in Gujarat, India. He was a prominent trader and had trade relations even with Yemen and other Arab lands. He was known as 'The King of Traders'. He settled in Yemen in 904/1498 and became a student of the 20th dai Syedna Hasan Badruddin[RA]. His monumental work is the detailed historical treatise, 'Kitaab ul-Azhaar'.

Syedna Husain[RA] is assisted by Syedi Hasan bin Nooh[QR] in administering the affairs of dawat

It is recorded that during the latter part of Syedna Husain[RA]'s tenure, it was Syedi Hasan[QR] who corresponded with the waali of Hind Maulaya Raj bin Maulaya Hasan[QR].

Syedna Husain[RA] held the laqab Husamuddin, meaning 'the Sharp Sword of deen'. He declared his son Syedna Ali[RA] as his mansoos before wafaat.



Syedna Mohammed Burhanuddin[RA] by the quboor mubaraka of Doat Mutlaqeen[RA] in Masaar in 1381H

22

The 22nd Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Ali Shamsuddin** bin Syedna Husain Husamuddin[RA]

Wafaat: 21st Zilqadat il-Haraam 933/1527
Tenure: 1 month and 11 days
Qabr Mubarak: Masaar, Yemen

Syedna Ali Shamsuddin[RA] was the sixteenth dai from the lineage of al-Waleed.

The pleasant personality of Syedna Ali[RA]

Syedna Ali[RA] had an amicable and pleasant personality and he drew mumineen closer to dawat. He summoned mumineen collectively and individually, inquiring about their well-being, giving them valuable advice and guiding them towards the right path.



Syedna Mohammed Burhanuddin[RA] at the quboor mubaraka of Doat Mutlaqeen[RA] in Masaar

Syedna Ali[RA] held the laqab of Shamsuddin. His incumbency was the shortest amongst Doat Mutlaqeen[RA], lasting more than a month. When his wafaat approached, he conferred nass upon his cousin Syedna Mohammed[RA].

23

The 23rd Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Mohammed Izzuddin** bin Syedna Hasan Badruddin[RA]

Wafaat: 27th Safar ul-Muzaffar 946/1539

Tenure: 12 years, 3 months and 6 days

Qabr Mubarak: Zabeed, Yemen



Syedna Mohammed Burhanuddin[RA] performing ziyarat of Syedna Izzuddin[RA] in 1381H



Syedna Burhanuddin[RA] reciting salaam by the qabr mubarak of Syedna Izzuddin[RA] in 1431H

Syedi Hasan[QR] is dauntless in the service of Syedna Izzuddin[RA]

Syedna Mohammed Izzuddin[RA] resided at Masaar and conducted the affairs of dawat with the help of Syedi Hasan bin Nooh Bharuchi[QR]. In dealing with enemies, Syedi Hasan[QR] was dauntless and assertive and wielded immense influence and power. His mere presence deterred the Zaidi ruler of San'aa, Sharafuddin, from considering any incursions into the territory of dawat.

Sharruddin sends an ultimatum to Syedna Izzuddin[RA]

Sharafuddin was a constant source of distress to Syedna Izzuddin[RA] and in the annals of dawat he is known as 'Sharruddin' which means 'the Evil One of deen'. Once he sent an ultimatum to Syedna Izzuddin[RA] demanding the surrender of the fortress of Masaar. Syedna Izzuddin[RA] sought the view of those present in the court on the course of action to be taken in response to Sharruddin's demand. Some remained silent while others suggested to give up the fortress. Syedi Hasan bin Nooh[QR], who was also present, courageously declared that, *"If the enemy attacks with bullets of lead, then we will retaliate with bullets of silver!"*

Sharruddin is deterred by the declaration of Syedi Hasan[QR]

When Sharruddin learnt of Syedi Hasan[QR]'s remark, he declared that the fortress of Masaar could never be captured while Syedi Hasan[QR] was alive. After the demise of Syedi Hasan[QR], Sharruddin resumed hostilities and caused immense trouble and hardship to Syedna Izzuddin[RA]. Syedna Izzuddin[RA] finally surrendered the fortress of Masaar and moved to Zabeed.

Syedna Izzuddin[RA] tests the ikhlaas of the mumineen in Yemen

During this period, preparations were being made to transfer the seat of dawat to Hind. Syedna Izzuddin[RA] had observed that the devotion and loyalty of mumineen in Yemen had diminished. They had become indifferent towards the dai and his farmaan was ignored. To test their ikhlaas, Syedna Izzuddin[RA] sent a message on the auspicious day of Eide-Ghadeere-Khum to the mumineen gathered for namaaz, that he would not be leading imamat namaaz and someone ranked third or fourth in tarteeb had been bestowed raza instead.

When the messenger conveyed Syedna Izzuddin[RA]'s farmaan in

the masjid, the senior ranking hudood present raised doubts and believed that the messenger had erred. It was their contention that Syedna Izzuddin[RA] would not grant raza to a junior ranking hadd when seniors were present. The messenger went back twice and each time Syedna Izzuddin[RA] directed him to repeat his earlier pronouncement. The hudood adamantly refused to believe the messenger and themselves went to Syedna Izzuddin[RA]. Syedna Izzuddin[RA], angered at their conduct, reiterated his message and the hudood reluctantly prayed namaaz.

Senior ranking hudood doubt the farmaan of Syedna Izzuddin[RA]

Following namaaz, Syedna Izzuddin[RA] arrived at the masjid to take misaaq of mumineen. During the course of his bayaan, he expressed his displeasure at the conduct of the hudood. He further declared that the seat of dawat would in the near future shift to Hind and the mumineen of Yemen would loose the bounties and benevolence hitherto enjoyed by them.

Syedna Izzuddin[RA] declares that the seat of dawat would shift to Hind

In the year 945H, Syedna Izzuddin[RA] travelled by sea to perform hajj. The drinking water on board had been poisoned at the instigation of Sharruddin. When Syedna Izzuddin[RA] took a sip of the water, he instantly sensed that it was poisoned. He immediately terminated his journey and returned to Zabeed.

Syedna Izzuddin[RA] embarks for hajj but returns

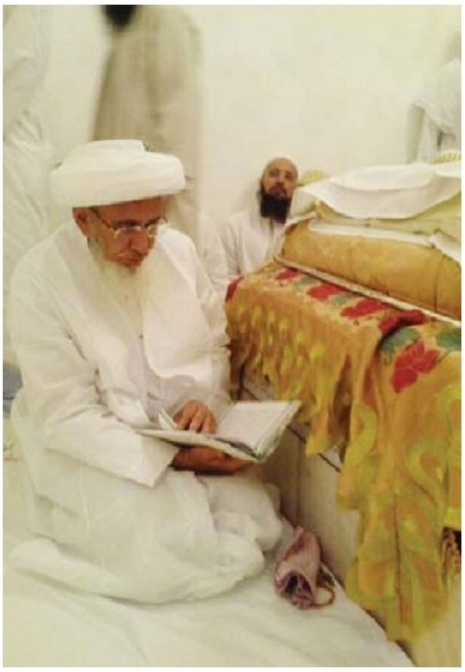
As was destined, the seat of dawat was soon to move to Hind. When Syedna Izzuddin[RA] foresaw his wafaat, he selected Syedna Yusuf Najmuddin[RA] of Sidhpur as his mansoos. Multiple copies of the letter of appointment were prepared; one was retained in Yemen, while the others were dispatched by separate boats to the waali, Syedi QasimKhan[QR] in Ahmedabad. It is said that when Syedna Izzuddin[RA] heard that the Mughal Emperor Humayun had taken over Gujarat, he said, *"Wherever (Syedna) Yusuf may be, there be peace and security, no harm nor misfortune will ever come to him!"*

Syedna Izzuddin[RA] selects Syedna Yusuf[RA] of Sidhpur as his mansoos

Syedna Mohammed[RA] held the laqab Izzuddin, meaning 'the Dignity of deen'.



The qubba mubaraka of Syedna Izzuddin[RA] in Zabeed



Syedna Aali Qadr Mufaddal Saifuddin[TUS] reciting salaam by the qabr mubarak of Syedna Izzuddin[RA]

Syedna Mohammed Izzuddin[RA] was the seventeenth dai from the lineage of al-Waleed and the last dai of Yemen before the seat of dawat moved to Hind.

24

The 24th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Yusuf Najmuddin** bin Sulaiman[RA]

Wafaat: 16th Zilhijjat il-Haraam 974/1567

Tenure: 28 years, 9 months and 19 days

Qabr Mubarak: Taibah, Yemen



The qubba mubaraka of Syedna Yusuf[RA] in Taibah



The masjid of Syedi Hasan bin Nooh Bharuchi[QR] in Taibah and the step-well in the foreground

Syedna Yusuf Najmuddin[RA] was the first dai from Hind to occupy the seat of dawat. He resided in Sidhpur, his native town in Gujarat. He hailed from a large family comprising seven brothers and a sister. His father was Sulaiman and mother Noor bibisaheba. It is recorded that when Noor bibisaheba and her daughter Fatema baisaheba were returning home after performing hajj, the vessel they were sailing in got caught in a storm and sank near Surat. Their floating bodies were discovered and identified and they were buried close by the village of Dandi. Their place of burial is today known as 'Maisaab' and mumineen go there for ziyarat.

The family of Syedna Yusuf[RA]

It is narrated that Syedna Yusuf[RA] used to discreetly kiss the feet of his mother during her nap following fajr namaaz. This was because, knowing the rutba of her son, she did not allow this while awake.

On Syedna Yusuf[RA]'s advice, his father Sulaiman divided his assets amongst his sons. With his share, Syedna Yusuf[RA] went for hajj with his father. After performing hajj and ziyarat at Medina, they proceeded to Yemen to the hazrat of the 23rd dai Syedna Mohammed Izzuddin[RA]. Sulaiman passed away in Yemen and Syedna Yusuf[RA] stayed on to pursue religious studies. In the beginning, he studied under Syedi Hasan bin Nooh Bharuchi[QR]. His deep intellect and inquisitive mind soon attracted the attention of Syedna Izzuddin[RA] who took him directly under his tutelage. Syedna Izzuddin[RA] used to dedicate every alternate day in the tutoring of Syedna Yusuf[RA]. When his learning was complete, Syedna Izzuddin[RA] anointed him as his successor and Syedna Yusuf Najmuddin[RA] subsequently returned to India.

After performing hajj, Syedna Yusuf[RA] travels to Yemen

[todo: letters from home]

Later, when the letter of nass from Syedna Izzuddin[RA] reached Ahmedabad, the waali of Hind Syedi QasimKhan[QR] urgently requested Syedna Yusuf[RA]'s presence. It is recorded that Syedna Yusuf[RA] was on his way to the riverbank near Sidhpur to wash clothes

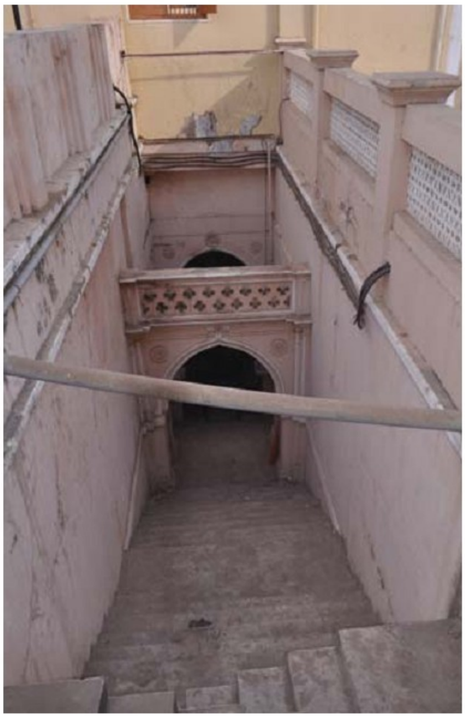
when the messenger of Syedi QasimKhan[QR] arrived. Syedna Yusuf[RA] travelled to Ahmedabad and there Syedi QasimKhan[QR] conveyed the message of nass to him and immediately performed sajda. After ascending the throne of dawat, Syedna Yusuf[RA] returned to Sidhpur. During this period, he initiated many projects for the welfare of mumineen. A magnificent masjid was built in Sidhpur, the minarets of which are present even today.

The letter of nass from Syedna Izzuddin[RA] reaches Ahmedabad

[todo: farmaan]

During this time there was a dispute between mumineen and the other natives of Sidhpur which led to the natives boycotting trade with mumineen. To overcome the adverse situation, Syedna Yusuf[RA] directed his followers to establish a separate bazaar and at his initiation, 24 shops were built. A well was dug for mumineen as they were prevented even from drawing water from the community well. Hostilities ceased and the boycott ended after a brief period.

Syedna Yusuf[RA] settles a dispute between mumineen and other natives in Sidhpur



The well that Syedna Yusuf[RA] dug for mumineen is still present today

After five years in Sidhpur, Syedna Yusuf[RA] sails to Yemen

After spending five years in Sidhpur, Syedna Yusuf[RA], in compliance with the directives of his predecessor, sailed to Yemen to wind up the affairs of dawat there. Politically, Yemen was then under the control of the Ottoman Turks and Arwain Pasha was the governor of the region. At the instigation of the influential Zaidis and other elements hostile towards dawat, Syedna Yusuf[RA] was subjected to oppression and suffering.

Syedna Yusuf[RA] is placed under house arrest and his adversaries are tortured to death by the Romans

At first, his free movement was restricted and then he was placed under house arrest. The hostile governor demanded a ransom of 7,000 ibrahimis (the currency then in circulation). Ahmed bin AjabShah, an Indian trader and brother to the 26th dai Syedna Dawood[RA], was visiting Yemen after performing hajj at this time. With the proceeds from his rich cargo, Ahmed bin AjabShah secured the release of Syedna Yusuf[RA]. After Syedna Yusuf[RA] passed away, his belongings were also seized from his house. When the Romans took over, their ruler ordered the execution of 13 persons, amongst them the tormentor of Syedna Yusuf[RA]. Each of them was tortured and put to death.

Syedna Yusuf[RA] recovers fortresses and books of dawat

While in Yemen, Syedna Yusuf[RA] successfully reconquered from enemies some fortresses which were in the possession of earlier Doat Mutlaqeen[RA]. Books of dawat and other theological and literary works of the era of the Doat Mutlaqeen[RA] of Yemen were transferred to Hind by him.

Syedna Yusuf[RA] confers nass on Syedna Jalal[RA]

Syedna Yusuf[RA] lived for 23 years after migrating to Yemen. His laqab Najmuddin means ‘the Guiding Star of deen’. Close to his wafaat, he conferred nass upon Syedna Jalal Shamsuddin[RA]. His qabr mubarak in Taibah was identified by the 52nd dai Syedna Mohammed Burhanuddin[RA] during his first visit to Yemen in 1381H.

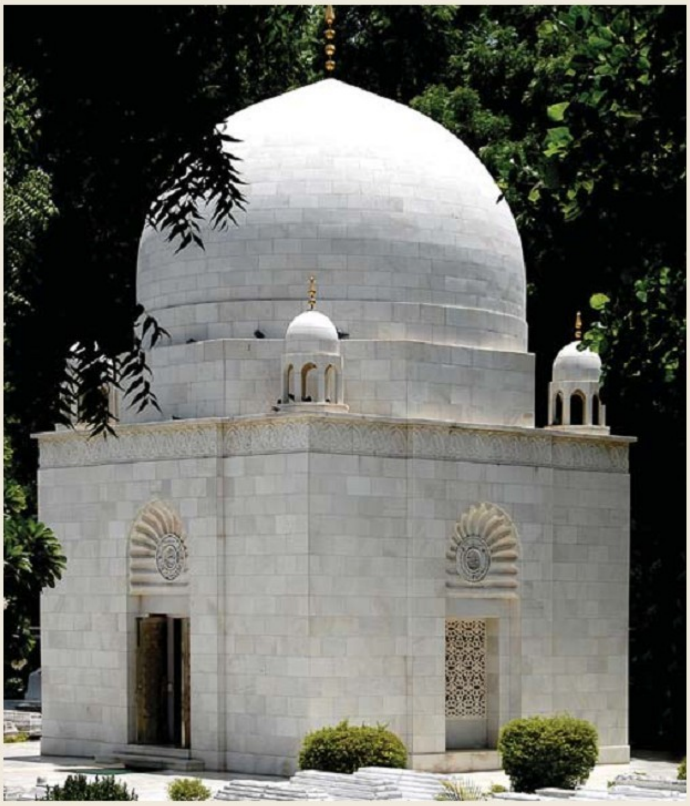


Syedna Mohammed Burhanuddin[RA] at the qabr mubarak of Syedna Yusuf[RA] in 1381H

25

The 25th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Jalal Shamsuddin** bin Hasan[RA]

Wafaat: 16th Rabi ul-Aakhar 975/1567
Tenure: 4 months
Qabr Mubarak: Ahmedabad, Gujarat, India



The qubba mubaraka of Syedna Jalal[RA] dedicated by Syedna Mohammed Burhanuddin[RA] in 1401H

Syedna Jalal[RA] receives elementary and higher education

Syedna Jalal Shamsuddin[RA] acquired elementary education from Maulaya Qasim bin Maulaya Hasan[QR]. Like his predecessor, he too travelled to Yemen during the period of the 23rd dai Syedna Mohammed Izzuddin[RA] to acquire higher education and studied under Syedi Hasan bin Nooh[QR]. Syedna Jalal[RA] rendered khidmat to Syedna Izzuddin[RA] with ikhlaas and dedication. He was present in Yemen during the wafaat of Syedna Izzuddin[RA] till his predecessor Syedna Yusuf Najmuddin[RA] arrived in Yemen.

Syedna Jalal[RA] is elevated to the rank of mazoon by Syedna Yusuf[RA]

Syedna Yusuf[RA] imbued ilm in Syedna Jalal[RA] and appointed him as his mazoon. He also directed him to sail to Hind and appointed him as the waali there. During this period, the political administration of Ahmedabad was under Sultan Mehmood III. Mumineen were subjected to severe persecution and oppression under his rule. Fearing his hostility, some mumineen left Ahmedabad for safer locations. Syedna Jalal[RA] however, remained secluded in Ahmedabad for a considerable period of time.

Syedna Jalal[RA] provides finances in Hind and Yemen

Syedna Jalal[RA] had acquired a plot of land in Ahmedabad to construct homes for mumineen. The funds required for the project proved insufficient and the plan had to be abandoned. Shortly afterwards, a loyal and dedicated follower of dawat, Maam-ji bin Sheikha Mujal offered financial help to Syedna Jalal[RA] to complete the construction. In Yemen, the Turks had acquired dominance and the Zaidi rulers wielded great power and influence. Syedna Yusuf[RA] had to expend large sums of money for the administration of dawat and for the welfare of mumineen. During this critical period, Syedna Jalal[RA] arranged for finances to be sent to Yemen.

Syedna Jalal[RA] is in Ahmedabad when Syedna Yusuf[RA] expires

Syedna Jalal[RA] was residing in Ahmedabad, when Syedna Yusuf[RA] passed away. It is narrated that when Syedna Yusuf[RA] declared nass upon Syedna Jalal[RA] in Yemen, some mumineen who had recently arrived from Hind asserted that when they left Ahmedabad, Syedna Jalal[RA] was critically ill. They stated that by the time Syedna Yusuf[RA]'s communication of nass would reach Ahmedabad, Syedna Jalal[RA] may have probably passed away. But Syedna Yusuf[RA]

declared that his designated mansoos would certainly receive the letter of nass and occupy the seat of dawat thereafter. As foreseen by him, Syedna Jalal[RA] received the letter of nass from Yemen three months after the wafaat of Syedna Yusuf[RA].

Imam uz-Zamaan[SA] appeared twice in the dreams of Syedna Jalal[RA]

The 43rd dai Syedna AbdeAli Saifuddin[RA], in a risalat (epistle), notes that Imam uz-Zamaan[SA] appeared twice in the dreams of Syedna Jalal[RA]. On the first occasion, the Imam[SA] informed him that Syedna Yusuf[RA] had passed away and by his decree, Syedna Yusuf[RA] had conferred nass upon him. The second time, Imam[SA] informed him about his wafaat and commanded him to appoint Syedna Dawood bin AjabShah[RA] as his mansoos, and Syedna Dawood bin QutubShah[RA] as the mansoos of Syedna Dawood bin AjabShah[RA]. When news of the wafaat of Syedna Yusuf Najmuddin[RA] reached Ahmedabad, Syedna Jalal[RA] in the presence of winesses announced that Syedna Dawood bin AjabShah[RA] was his khalifa (heir) and mansoos. Then addressing him directly, Syedna Jalal[RA] declared, *"This Miya Dawood bin Qutub[RA] is the khalifa after you, and is your mansoos."* He added that the declaration was made by the command of Imam uz-Zamaan[SA].

Syedna Jalal[RA] proclaims Syedna Dawood bin AjabShah[RA] as his mansoos

Before his wafaat, Syedna Jalal[RA] proclaimed Syedna Dawood bin AjabShah[RA] as his mansoos in the presence of the hudood of dawat. His term is the shortest amongst the Doat Mutlaqeen[RA] of India. In 1401/1981, the 52nd dai Syedna Mohammed Burhanuddin[RA] dedicated a magnificent marble mausoleum on the qabr mubarak of Syedna Jalal[RA], one of the first of many such monuments built by Syedna Burhanuddin[RA] for Doat Mutlaqeen[RA]. The carved marble design on the windows of the mausoleum are drawn from Jaame Aqmar in Cairo.



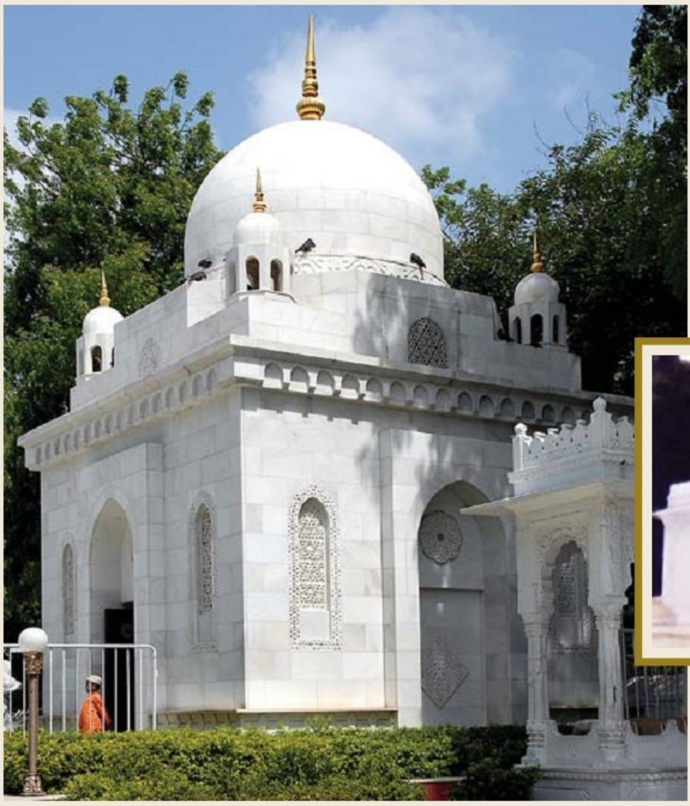
The qabr mubarak of Syedna Jalal[RA]

Syedna Jalal[RA] is the first Dai al-Mutlaq to be buried on Indian soil. He passed away, one month after receiving the letter of nass.

26

The 26th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Dawood Burhanuddin** bin AjabShah[RA]

Wafaat: 27th Rabi ul-Aakhar 997/1589
Tenure: 22 years and 11 days
Qabr Mubarak: Ahmedabad, Gujarat, India





The old qubba mubaraka of Syedna Dawood bin AjabShah[RA]

The present-day qubba mubaraka of Syedna Dawood bin AjabShah[RA] dedicated by Syedna Mohammed Burhanuddin[RA] in 1417H

Syedna Dawood Burhanuddin bin AjabShah[RA] was born on Thursday, 11th Moharram ul-Haraam 930/1523. After acquiring elementary education in Ahmedabad, he travelled to Yemen for advanced studies, just like his immediate predecessors. He pursued higher learning directly under the incumbent dai, Syedna Yusuf Najmuddin[RA]. The latter perceived the noble qualities of Syedna Dawood[RA] and infused ilm into him.

Syedna Dawood[RA] receives elementary and higher education

Upon his return to Ahmedabad he served the waali, Syedna Jalal Shamsuddin[RA] with dedication and sincerity. Subsequently, Syedna Jalal[RA] performed nass on Syedna Dawood[RA] after ascending the throne of dawat. Syedna Jalal[RA] stated that every dai had the onerous responsibility of preparing his mansoos, but he had relieved Syedna Dawood[RA] of this responsibility by preparing Syedna Dawood bin QutubShah[RA] for him and that he was his designated successor.

Syedna Jalal[RA] appoints a mansoos for Syedna Dawood[RA] before he departs

In 982H, during the initial years of Syedna Dawood[RA]'s tenure, the notorious Mohammed bin Taher Neherwali came to Ahmedabad. He instigated the local governor Meer Jahan to persecute mumineen and to seize their belongings. He even declared that shedding Bohra blood was lawful, even obligatory. Mumineen suffered immense hardship during this difficult period and Syedna Dawood[RA] chose to leave Ahmedabad.

The notorious Mohammed Neherwali instigates the local governor

From Ahmedabad, Syedna Dawood[RA] travelled to Baroda in seclusion. The amil of Baroda was Syedi Musan-ji bin Taj[QR]. Syedi Musan-ji[QR] was a man of great piousness and virtue. He had vowed to construct a masjid if he was fortunate enough to perform hajj. When he successfully fulfilled his mannat, it made his adversaries jealous. They also suspected that he knew the whereabouts of Syedna Dawood[RA]. An enemy, Salahuddin, apprehended Syedi Musan-ji[QR] and threatened to put him in boiling oil if he did not reveal the location of Syedna Dawood[RA]. Syedi Musan-ji[QR] was unwaveringly courageous. He announced, *"Even if I know where Syedna is, I will not reveal anything. If Syedna were hidden under my eyelids,*

The courageous sacrifice of Syedi Musan-ji bin Taj[QR]

then I would not open my eyes!" Hearing this, Salahuddin took Syedi Musan-ji[QR] outside city limits. He tied up his limbs and, as per his threat, mercilessly martyred Syedi Musan-ji[QR] by putting him in boiling oil. Salahuddin was soon stricken with a terrible disease and he met an end befitting his deeds.

Syedna Dawood[RA] chooses to go to Kapadwanj

The mumineen of various towns urged Syedna Dawood[RA] to migrate to their town. Syedna Dawood[RA] chose to go to Kapadwanj and in 991H he travelled there along with his family and other dignitaries. He stayed there for over 3 months. During his stay in Kapadwanj, Syedna Dawood[RA] guided mumineen to remain steadfast and devoted towards dawat.

Conditions improve when the Mughals conquer Gujarat

The political condition improved considerably when the Mughals conquered the independent kingdom of Gujarat. Emperor Akbar, known for his religious tolerance, gave a favourable response to Syedna Dawood[RA]'s grievances. The freedom granted to practice any religion allowed mumineen to stop living in taqiyat (dissimulation) and they could fulfill all religious observances and rituals. They were able to offer namaaz in masjids and majalis (plural of majlis or religious congregations) were freely held on auspicious days.

Noteworthy occurrences during the tenure of Syedna Dawood[RA]

A noteworthy occurrence during the tenure of Syedna Dawood[RA] was the reconquering of some of the lost fortresses in Yemen that belonged to earlier Doat Mutlaqeen[RA]. Enemies had taken possession of these fortresses when the seat of dawat shifted to Hind. Also, the burial sites of the Doat Mutlaqeen[RA] in Hisne-Af'eda were identified in 986H.

Numerous priceless books and rare manuscripts that were lost during the latter part of the Yemeni period were recovered during the tenure of Syedna Dawood[RA]. Specifically, in 995H, about 60 to 70 books that had been lost were recovered and came into the possession of dawat.



A portrait of Emperor Akbar

The prominent hudood during the period

The prominent hudood during the period of Syedna Dawood[RA] after his mazoon and mansoos Syedna Dawood bin QutubShah[RA] were his mukasir Syedi QaziKhan Shujauddin bin AminShah[QR], Syedna ShaikhAdam Safiyuddin[RA], Syedi Ameen-ji bin Jalal[QR] and Syedi Khoj bin Malak[QR]. Syedi Khoj bin Malak[QR] rendered notable khidmat to Syedna Dawood bin AjabShah[RA] and Syedna Dawood bin QutubShah[RA] and endured great hardships during the period of Sulaiman's treachery. He was fortunate to perform hajj and the ziyarat of Medina.

Syedi Khoj bin Malak[QR]'s writing prowess

Syedi Khoj bin Malak[RA] has written a complete historical account of the eras of Syedna Dawood bin AjabShah[RA] and Syedna Dawood bin QutubShah[RA]. As an example, he recorded the visit of a Nizaari cleric from Budayna in Sind, Miya Lud bin Ghoriya, to Ahmedabad. The latter, after a dialogue with Syedna Dawood bin AjabShah[RA] gave misaaq and entered the fold of dawat. Miya Lud stayed in Ahmedabad for a considerable length of time and acquired advanced ilm from Syedna Dawood[RA]. Later he was made the dai's waali for Sind, where his preachings and zeal spurred a large number to enter the fold of dawat. Ala'uddin, a notable Hanafi

from Thattha in Sind and Shaikhu-ji from the port of Lahdi also gave misaaq to Syedna Dawood[RA] and embraced dawat.

Syedna Dawood[RA] reaffirms nass on Syedna Dawood bin QutubShah[RA]

Syedna Dawood[RA]'s health declined after his leg was injured by a nail. He reaffirmed nass on Syedna Dawood bin QutubShah[RA] and passed away at the age of 67. Syedna Dawood bin QutubShah[RA] led the janaza namaaz. Besides thousands of mumineen, Muslims and followers of other faiths also participated in large numbers. Syedna Dawood[RA] and his mansoos both held the laqab Burhanuddin, meaning 'the Proof of deen'.

27

The 27th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Dawood Burhanuddin** bin QutubShah bin Khwaja bin Ali[RA]

Wafaat: 15th Jumadal-Ukhra 1021/1612
Tenure: 24 years, 1 month and 17 days
Qabr Mubarak: Ahmedabad, Gujarat, India

The parents of Syedna Dawood[RA]

Syedna Dawood bin QutubShah[RA] was born on Thursday, 23rd Rabi ul-Awwal 946/1539. His father was QutubShah bin Khwaja bin Ali and mother was Eijal Ghori baisaheba binte Ali Johari, a learned lady who had memorized the entire Qur'an. Later, Syedna Dawood[RA] married Hawwa Aai Saheba binte Mohammed bin Ali who had also memorized the Qur'an. She however passed away after a short period.

The early years of Syedna Dawood[RA]

Syedna Dawood[RA]'s early education was under Shah-ji bin Miya Sham'oon bin Jafar and under him he studied 'Kitaab ul-Azhaar'. By the age of 10, he had memorized the entire Qur'an and mafsuhiyat was bestowed upon him at the tender age of 15. When 21 years old, Syedna Dawood[RA] performed hajj and ziyarat at Medina and then proceeded to Yemen to the hazrat of the 24th dai Syedna Yusuf Najmuddin[RA]. He spent four years in Yemen where he acquired the knowledge of zaahir, baatin and haqiqat from Syedna Yusuf[RA].

Upon returning to India, Syedna Dawood[RA] married Raani Aai Saheba binte Ali bhai bin Jiva bhai, and by her he had three sons; Syedna Zakiyuddin[RA], Syedna Qutbuddin[RA], Miya Khan-ji and a

daughter Habiba. After the death of Raani Aai Saheba in 989H, Syedna Dawood[RA] married Vazira Aai Saheba binte Miya Adam but she too passed away within a short period. His last marriage was with Shaha Aai Saheba binte Miya Khan and through her, a daughter Amatullah baisaheba and son Miya Mohammed were born.

The marriage of Syedna Dawood[RA]

Nass was pronounced multiple times on Syedna Dawood[RA]

During the tenure of his predecessor, Syedna Dawood[RA] held the rank of mazoon and served him with dedication and sincerity. Syedna Dawood bin AjabShah[RA] had, on numerous occasions, publicly pronounced nass on Syedna Dawood[RA]. The 25th dai Syedna Jalal Shamsuddin[RA] had explicitly stated that his mansoos was Syedna Dawood bin AjabShah[RA] and after him Syedna Dawood bin QutubShah[RA] would occupy the seat of dawat.

Upon accession, Syedna Dawood[RA] takes misaaq of mumineen

Upon accession in 997H, Syedna Dawood bin QutubShah[RA], according to the tradition of dawat, took misaaq of mumineen and notified the ummal (plural of amil or religious administrator) to follow suit. Syedna Dawood[RA] also sent a communication to Abdullah bin Mohammed, the waali in Yemen, informing him about the wafaat of his predecessor and his ascension to the office of al-Dai al-Mutlaq. He instructed the waali to take misaaq of mumineen in Yemen. Besides the waali, the other dignitaries in Yemen were Syedi Hasan bin Idris[QR] and Maulaya Ismail bin Syedna Yusuf[QR].

The hudood of Syedna Dawood[RA]

Among the hudood of Syedna Dawood[RA] was Syedi QaziKhan bin AminShah[QR]. Syedna Dawood bin AjabShah[RA] had appointed Syedi QaziKhan[QR] as mukasir and later, Syedna Dawood bin QutubShah[RA] elevated him to the position of mazoon. Syedi QaziKhan[QR] was sent on a mission to Halar and Kathiawar and during his stay in Halvad, he took ill and passed away in 999/1591.

The piety of Syedi Ameen-ji bin Jalal[QR]

Syedi Ameen-ji bin Jalal[QR] was the mukasir of Syedna Dawood bin QutubShah[RA]. He has written many books of dawat, especially in fiqeh (jurisprudence), a subject which he had mastered. He used to spend his days and nights in the study of books. It is narrated that his wife presented this fact to Syedna Dawood[RA]. Syedna

Dawood[RA] suggested that she not refill oil in the lamp that Syedi Ameen-ji uses for his study. To her astonishment, the lamp continued to burn, even without oil. When she approached Syedna Dawood[RA] again, he said, *"This (Syedi) Ameen-ji is a wali (a very pious and venerable person) of Allah[TA]; stay in his service and gain sa'adat (rewards and felicity in the hereafter)."*



The qubba of Syedi QaziKhan bin AminShah[QR] in Halvad



The qubba of Syedi Ameen-ji bin Jalal[QR] in Ahmedabad

Sulaiman was initially loyal and devoted to Syedna Dawood[RA]

Sulaiman is instigated by disgruntled members of Syedna Dawood[RA]'s household

The beginning of Sulaiman's fitnat

Syedi Khoj bin Malak[RA] notes that the affairs of dawat continued smoothly and undisturbed for three years from the accession of Syedna Dawood[RA]. After that however, the rebellion of Sulaiman put mumineen into a period of great unrest and turbulence. Sulaiman bin Hasan was the grandson of the 24th dai Syedna Yusuf Najmuddin[RA] and was residing in Yemen. When Syedna Dawood bin QutubShah[RA] assumed office, he wrote many letters from Yemen in which he exalted Syedna Dawood[RA], recognized him as the mansoos of Syedna Dawood bin AjabShah[RA] and affirmed his loyalty and complete devotion to him. In one of these letters he professed that Syedna Dawood bin QutubShah[RA] was his maula (master) and he was his ghulam (slave). After three years thus, Sulaiman reversed his position. He now claimed that he was the rightful mansoos of Syedna Dawood bin AjabShah[RA].

Actually, Sulaiman was instigated towards his claim by some disgruntled members of Syedna Dawood bin AjabShah[RA]'s household. It is recorded that two female slaves of Syedna Dawood[RA], Rummanah and Noor us-Sabah, and their sons Ibrahim and Ahmed were responsible for dawat's treasury since the time of Syedna Dawood bin AjabShah[RA]. Syedna Dawood bin QutubShah[RA] found them guilty of stealing and misappropriating assets. He immediately divested them of their control of the treasury. Also implicated as accomplices in the theft were Khan-ji and Lateef, the sons-in-law of Syedna Dawood bin AjabShah[RA]. In order to divert attention from their crimes, the group conceived a plan to instigate Sulaiman to turn against the dai. The dissidents made Sulaiman further believe that he was the beneficiary of nass and promised to support his cause. Another accomplice, Mohammed bin Raj, scribe to Syedna Dawood bin AjabShah[RA], drafted a false document of nass and affixed the seal of Syedna Dawood bin AjabShah[RA] on it.

From Yemen, Sulaiman dispatched his agent Jabir to Ahmedabad where the dissidents handed him the forged letter. When Syedna Dawood bin QutubShah[RA] received news of the letter, he summoned his hudood and in their presence debated Sulaiman's false claim with Jabir and completely disproved it. Syedna Dawood[RA] then issued an order of bara'at from Sulaiman. He also alerted Zahra, the widow of Syedna Dawood bin AjabShah[RA] and aunt to Sulaiman, of her nephew's perfidy. Zahra, who resided in Sidhpur, initially rejected Sulaiman's claim. But later, she too joined Sulaiman.

Sulaiman dispatches the forged nass letter to Ahmedabad

With the agent Jabir returning to Yemen carrying the false letter of nass, Sulaiman launched his campaign of treason. Only the tribe of Yaam in Yemen gave him support while loyal mumineen refused to give credence to his claim. They contended that only if Chand-ji bin Ali, witness to the nass of Syedna Dawood bin QutubShah[RA], accepted his claim would they give recognition to Sulaiman. Sulaiman however failed to gain favour from Chand-ji. He bribed the local ruler and had Chand-ji arrested and jailed in San'aa. Sulaiman subsequently caused immense trouble and affliction to the mumineen of Yemen. Later, he even claimed to be the hujjat of the Imam.

Sulaiman also launches his campaign of treason in Yemen

Soon however Sulaiman was arrested by Pasha Hasan, the Turkish Governor of the region, and imprisoned in the fortress of Zemarmar, where he remained for three years. He eventually escaped and sailed to India, arriving in Ahmedabad in the year 1003H. Here he was joined by Mohammed Mukrami, another dissident and an enemy of dawat whom he had sent to India earlier from Yemen.

In India, Sulaiman is joined by Mohammed Mukrami

At that time, Gujarat was governed by ShahMurad, son of the Mughal emperor Akbar. Mukrami established a rapport with ShahMurad and managed to influence the administration in Ahmedabad. Additionally, Ibrahim and Ahmed, the sons of Syedna Dawood bin AjabShah[RA] bribed government officials and claimed 9 lakh ru-

Officials are bribed and a campaign of persecution is launched on mumineen

pees from Syedna Dawood bin QutubShah[RA]. A campaign of terror and persecution was launched upon mumineen by the officials. Mumineen were prevented from carrying out their religious duties. Their trading activities were suspended and their business establishments sealed. Their houses were subjected to search and seizure and many mumineen were imprisoned.

Syedna Dawood[RA] chooses to go into hiding and hudood are taken into custody

Due to such persecution, Syedna Dawood[RA] chose to go into hiding. When the officials failed to arrest the dai, they took Syedna ShaikhAdam Safiyuddin[RA], Syedi Ameen-ji bin Jalal[QR], Maulaya Ali Mohammed bin Firoz[QR], Syedi Khoj bin Malak[QR] and many other notables into custody. In jail, these noble hudood were subjected to unspeakable horror. [todo:] Syedna Dawood[RA], deeply pained, sent a message directing them to recite doa. The invocations of these hudood and mainly the doa of Syedna Dawood[RA] brought about their release within a short period.

The conclusion in the court of Emperor Akbar

The captive hudood are taken to Lahore and persecution continues on mumineen

In the meantime, Sulaiman went to Lahore to have the Mughal emperor validate his claim. He befriended and bribed Nawab Khan and incited him to arrest Syedna Dawood[RA] and other hudood and bring them to Lahore. Ohdi Kamal Khan, an officer from Lahore, arrived in Ahmedabad to arrest Syedna Dawood[RA] but failed to trace the dai. He arrested Syedna ShaikhAdam[RA], Maulaya Ali Mohammed[QR] and others instead and proceeded to Lahore. Throughout the journey, they were shackled and subjected to great pain and misery. Even when they reached Lahore, they were tortured and suffered greatly. In Ahmedabad too, mumineen were severely persecuted. Their houses were looted. Many of them left their homes and migrated. It is recorded that even followers of other faiths wept when they saw the extent to which mumineen were tormented. During this adverse time, Syedna Dawood[RA] ordered mumineen to pray the namaaz of ‘Daf’il-Aafaat’ and recite the doa written by the 19th dai Syedna Idris Imad-

uddin[RA].

When news of the violent situation in Ahmedabad reached Emperor Akbar, he was deeply agitated and angered. He immediately dismissed Ohdi Kamal Khan and ordered hostilities against mumineen to stop. A four-member tribunal was appointed to deliver judgment on the claim of Sulaiman. The numerous letters that Sulaiman had initially addressed to Syedna Dawood[RA] acknowledging him as the rightful Dai al-Mutlaq and pledging his loyalty, were produced during the trial. The tribunal, after careful review and cross-examination, rejected Sulaiman's claim. One of the members of the tribunal, Hakim Ali was a Shiite. He professed to Syedna ShaikhAdam[RA] that they were the true followers of Maulana Ali[SA] and by helping them, he would please Maulana Ali[SA].

Emperor Akbar appoints a tribunal to review Sulaiman's claim

Emperor Akbar informed Hakim Ali of his desire to meet Syedna Dawood[RA]. Hakim Ali conveyed the emperor's wish to Syedna ShaikhAdam[RA] and felt that Syedna Dawood[RA]'s presence would be necessary. Syedna ShaikhAdam[RA] returned to Ahmedabad and briefed Syedna Dawood[RA] on the outcome of their stay in Lahore and informed him about the emperor's request that Syedna Dawood[RA] meet him.

Emperor Akbar desires to meet Syedna Dawood[RA]

Syedna Dawood[RA], accompanied by his son Syedna QutubKhan Qutbuddin[RA], Syedna ShaikhAdam[RA], Syedi Khoj bin Malak[QR] and Maulaya Ali Mohammed[QR], travelled to Lahore in 1004H. Hakim Ali gave a warm welcome to Syedna Dawood[RA] and his entourage. As the emperor was on a hunting trip to Kashmir, the visitors stayed in the house of Hakim Ali as his guests. Thereafter, Syedna Dawood[RA] along with Hakim Ali proceeded to Kashmir where he was welcomed by the emperor.

Syedna Dawood[RA] travels to Lahore and then proceeds to Kashmir

Emperor Akbar was captivated by his very first meeting with Syedna Dawood[RA]. He was profoundly moved by the serene and radiant personality of the dai, more so by his flowing beard. Thereafter, the emperor used to keep gazing at Syedna Dawood[RA]

Emperor Akbar is captivated by Syedna Dawood[RA]

whenever he attended court. Syedna Dawood[RA] used to recite the Qur'an throughout his stay there.

Emperor Akbar issues a Farmaane-Khaqaani to Syedna Dawood[RA]

When Emperor Akbar returned to Lahore, he reviewed the conclusions of the tribunal and declared Syedna Dawood[RA] as the true mansoos. Additionally, he issued a Farmaane-Khaqaani, a royal decree in gilded ink that Syedna Dawood[RA] be given the privileges of a state guest throughout the kingdom and his followers be fully permitted to conduct their affairs and trade without any harm or harassment. On Syedna Dawood[RA]'s departure from Lahore, the emperor presented him with valuable clothing and horses.

[todo: farmans and break chapter]

Syedna Dawood[RA] arrives victorious in Ahmedabad

After more than two years in Lahore, Syedna Dawood[RA] finally arrived victorious to Ahmedabad in the month of Moharram ul-Haraam 1007H. Jubilant mumineen escorted their spiritual father in a splendid procession to the city.

The miracle of the attaar

It is narrated that when Syedna Dawood[RA] entered the city seated in a carriage, there was an attaar (perfume dealer) named Mohammed sitting in his shop. Upon seeing Syedna Dawood[RA], he ran to him and kissed his feet. Later, he came to the home of Syedna Dawood[RA] and narrated that Rasulullah[SAW] had graced him in his dreams the night before. In his dream, Rasulullah[SAW] too was seated in a carriage surrounded by his followers and the perfume dealer fell at the feet of Rasulullah[SAW]. The perfume dealer continued that when he saw Syedna Dawood[RA] that morning, he realized that this was the same saheb he had seen in his dreams'. Thus, Rasulullah[SAW] himself guided the perfume dealer towards his dai.

Sulaiman perishes in Lahore

Meanwhile, Sulaiman had perished in Lahore. His followers took his corpse to Ahmedabad even though sharia insists that the deceased should be buried close to the place of death. It is said that a dog died in the pit dug for Sulaiman. Sulaiman's followers hurriedly buried him in the pit with the dog. Sulaiman's followers

came to be known as 'Sulaimanis' while the adherents of Syedna Dawood[RA] were called 'Dawoodi Bohras', an appellation that holds to this day.

The word 'Bohra' has many meanings, one being 'trader' in Gujarati. Mumineen were named Bohra as most of them were involved in trading goods.

Syedna Dawood[RA] solemnizes the marriage of his son

Thenceforth Syedna Dawood[RA] conducted the affairs of dawat in the traditions of his predecessors. He solemnized the marriage of his son Mohammed-ji in the month of Rajab ul-Asab and mumineen gathered in large numbers from different towns for the celebrations. In 1008H, work commenced for the construction of a masjid which, upon its completion, would became a landmark in Ahmedabad.

The mumineen in Ahmedabad at that time

According to Syedi Khoj bin Malak[QR], during the reign of Syedna Dawood bin QutubShah[RA] and his predecessor Syedna Dawood bin AjabShah[RA], mumineen in Ahmedabad were concentrated in 28 mohallas (localities) and there were 22 masjids. Mumineen holding the titles of shaikh and mulla were 74. A very learned lady, Sitti Fatema, even held the title of shaikh.

Syedna Dawood[RA] confers nass on Syedna ShaikhAdam[RA]

As his time drew near, Syedna Dawood[RA] conferred nass upon his mazoon, Syedna ShaikhAdam[RA]. The 52nd dai Syedna Mohammed Burhanuddin[RA] dedicated a new mausoleum for both Syedna Dawood bin AjabShah[RA] and Syedna Dawood bin QutubShah[RA] on 27th Jumadal-Ukhra 1417/1996. Many features from Fatemi monuments are replicated in this edifice, the front door façade and corner designs being derived from Jaame Anwar, the masjid of Imam Haakim[SA] in Cairo and Raudat Tahera in Mumbai.



The old qubba mubaraka of Syedna Dawood bin QutubShah[RA]

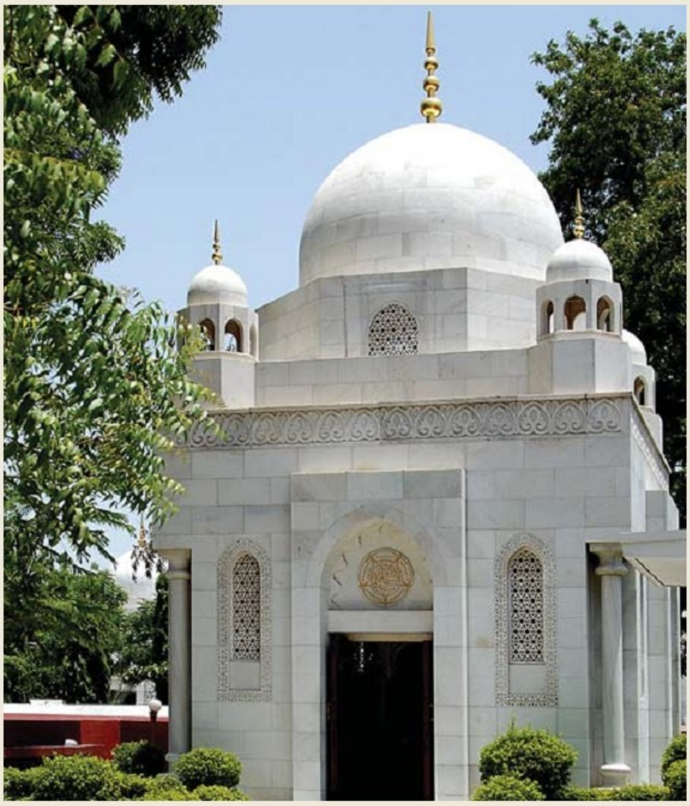


The present-day qubba mubaraka of Syedna Dawood bin QutubShah[RA] dedicated by Syedna Mohammed Burhanuddin[RA] in 1417H

28

The 28th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna ShaikhAdam Safiyuddin** bin TaiyibShah[RA]

Wafaat: 7th Rajab ul-Asab 1030/1621
Tenure: 9 years and 21 days
Qabr Mubarak: Ahmedabad, Gujarat, India



The present-day qubba mubaraka of Syedna ShaikhAdam[RA] dedicated by Syedna Mohammed Burhanuddin[RA] in 1417H

The earnestness of Syedna ShaikhAdam[RA] to obtain ilm

Syedna ShaikhAdam Safiyuddin[RA] was born on 6th Jumadal-Ukhra 955/1548 in Baroda. He obtained elementary education in Baroda and then went to the dars in Ahmedabad to pursue further studies. Syedna ShaikhAdam[RA] was very eager to acquire higher knowledge and pursue studies under the incumbent dai, Syedna Yusuf Najmuddin[RA] in Yemen. He embarked on a vessel to go to Yemen, but the vessel was lost at sea for three days and reached Ghogha. Syedna ShaikhAdam[RA] returned to Ahmedabad and sought help from Syedna Dawood bin AjabShah[RA]. Syedna Dawood[RA] arranged for him to join a group of pilgrims to Mecca and after hajj, Syedna ShaikhAdam[RA] arrived in Yemen. While studying in Yemen, he dedicatedly and sincerely served Syedna Yusuf[RA] who conferred mafsuhiyat upon him.

Syedna ShaikhAdam[RA] rises rapidly in the ranks of dawat

After the wafaat of Syedna Yusuf[RA], he returned to India and served Syedna Dawood bin AjabShah[RA]. Syedna Dawood[RA] sent him to Deccan to review the affairs of the mumineen there. In recognition of his selfless khidmat, Syedna Dawood[RA] honoured him with haddiyat. Syedna Dawood bin QutubShah[RA] during his tenure, raised Syedna ShaikhAdam[RA] to the rank of mukasir and upon the demise of Syedi QaziKhan bin AminShah[QR], he elevated Syedna ShaikhAdam[RA] to the rank of mazoon.

Khidmat rendered by Syedna ShaikhAdam[RA] during the rebellion of Sulaiman

The most noteworthy and exceptional khidmat rendered by Syedna ShaikhAdam[RA] was during the rebellion of Sulaiman. During that time, Mohammed Mukrami, a crony of Sulaiman, propagated Sulaiman's false claims in Sidhpur attempting to alienate mumineen. The notables of the city implored Syedna ShaikhAdam[RA] to dispel their doubts and perplexity. Mukrami was summoned to a debate to substantiate his claims. He tried to evade the meeting but was forcibly brought to the venue. Syedna ShaikhAdam[RA], in clear terms, asserted the legitimacy of nass on Syedna Dawood bin QutubShah[RA], enumerating instances when Syedna Dawood bin AjabShah[RA] had publicly declared Syedna Dawood bin QutubShah[RA] as his mansoos. When the debate paused for zohar namaaz, Mukrami fled the venue and did not return. The residents

of Sidhpur were cleared of their doubts and expressed gratitude for the enlightenment they received from Syedna ShaikhAdam[RA].

Later, when mumineen began to be subjected to hostilities, Syedna ShaikhAdam[RA] endured suffering with courage and fortitude. Subsequently, he was taken to Lahore along with other hudood and they were kept in chains and subjected to the most despicable treatment throughout the long journey. The mental agony and physical pain that Syedna ShaikhAdam[RA] stoically endured in the service of dawat is beyond compare.

Syedna ShaikhAdam[RA] stoically endures mental agony and physical pain

Due to the unstable political conditions during his tenure, Syedna ShaikhAdam[RA] used to impart sabaq during the night.

Syedna ShaikhAdam[RA] guided mumineen to fulfill their religious obligations. His mazoon was Syedi Ali Mohammed bin Firoz[QR] and after him Syedna Abdut-Taiyib Zakiyuddin[RA], son of the 27th dai Syedna Dawood bin QutubShah[RA]. Upon the nearing of his wafaat, Syedna ShaikhAdam[RA] conferred nass on Syedna Abdut-Taiyib Zakiyuddin[RA]. He held the laqab Safiyuddin, meaning 'the Ever-refined of deen'.

Syedna ShaikhAdam[RA] confers nass on Syedna Zakiyuddin[RA]



The old qubba mubaraka of Syedna ShaikhAdam[RA]

29

The 29th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Abdut-Taiyib Zakiyuddin** bin Syedna Dawood Burhanuddin bin QutubShah[RA]

Wafaat: 2nd Rabi ul-Awwal 1041/1631
Tenure: 10 years, 7 months and 24 days
Qabr Mubarak: Ahmedabad, Gujarat, India

Syedna Abdut-Taiyib Zakiyuddin[RA] was born on 8th Safar ul-Muzaffar 972/1564. His mother was Raani Aai Saheba binte Ali bin Jivabhai.

Syedna Zakiyuddin[RA]'s most noteworthy and singular service was during the fitnat of Sulaiman bin Hasan. When the 27th dai Syedna Dawood bin QutubShah[RA] chose to retreat from public view during that turbulent period, Syedna Zakiyuddin[RA] remained steadfast in the service of his father.

The false claim of Ali bin Ibrahim

Ali bin Ibrahim pledges loyalty to Syedna Zakiyuddin[RA]

Syedna ShaikhAdam[RA] elevated Syedna Zakiyuddin[RA] to the position of mazoon. The dai on numerous occasions had publicly declared Syedna Zakiyuddin[RA] as his mansoos thereby allaying any doubts on the question of succession. When Syedna ShaikhAdam[RA] passed away, Syedna Zakiyuddin[RA] led the janaza namaaz and accepted taaziyat (condolences). Ali bin Ibrahim, grandson of Syedna ShaikhAdam[RA], was amongst those who offered their condo-

lences and pledged loyalty to the new incumbent.

However, Ali was fickle minded and inconsistent and lusted for wealth and power. He strayed off the path, but soon expressed repentance to Syedna Zakiyuddin[RA]. Syedna Zakiyuddin[RA] accepted his apology and appointed him as second in the tarteeb of dawat. After 33 months he turned renegaded again. Ali's paternal uncles and associates, being hostile towards Syedna ShaikhAdam[RA] and Syedna Zakiyuddin[RA], instigated him to claim to be the mansoos of Syedna ShaikhAdam[RA]. He tried to secure support of the mumineen of Ahmedabad for his cause but failed. The perfidious conduct of Ali and his accomplices compelled Syedna Zakiyuddin[RA] declare bara'at from them.

Ali strays of the path, repents, then turns renegade again

Not to be let down, Ali and his coterie journeyed to the Mughal court in Lahore and petitioned against Syedna Zakiyuddin[RA]. The Mughal emperor at the time was Akbar's son Jahangir. Emperor Jahangir allowed Ali a hearing, but deferred judgment pending the arrival of Syedna Zakiyuddin[RA] whom he had called to Lahore. The emperor received Syedna Zakiyuddin[RA] warmly and extended to him courtesies befitting that of al-Dai al-Mutlaq.

Ali journeys to Lahore and lodges a complaint at the Mughal court

Ali's contention was that Syedna Zakiyuddin[RA] and his followers had deprived him of his right to participate in communal gatherings and he suffered the humiliation of social boycott. The emperor however declared Syedna Zakiyuddin[RA] as the rightful dai by nass and renewed the Farmaane-Khaqaani. He also urged Ali to reconcile his differences with the dai. But Ali, after returning to Ahmedabad turned disloyal again, causing a rift in the Dawoodi Bohra community. Finally, in 1034/1624, Ali bin Ibrahim seceded from dawat and formed a sect of his own known as 'Alia Vohras' with himself as its head. Presently a small following of Alia Vohras exists, confined mainly to their headquarters of Baroda in Gujarat.

Emperor Jahangir concurs that Syedna Zakiyuddin[RA] is the rightful dai

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Syedna Ali Shamsuddin[RA] was the son of Syedi Hasan bin Idris[QR], a

Syedna Zakiyuddin[RA] chooses Syedna Ali[RA] as his mansoos

high-ranking hadd of Yemen. Syedi Hasan[QR] was married to Na'ama baisaheba, daughter of the illustrious hadd Syedi Hasan bin Nooh Bharuchi[QR]. Syedna Ali[RA] was chosen by Syedna Zakiyuddin[RA] as his mansoos. Syedna Ali[RA] resided in Yemen and was the waali of Yemen. The 52nd dai Syedna Mohammed Burhanuddin[RA] dedicated a new mausoleum of Syedna Zakiyuddin[RA] in 1417/1996. The inner walls of the mausoleum are ornamented with verses from the Qur'an in the Kufi script and inlaid with rubies.



The old qubba mubaraka of Syedna Zakiyuddin[RA]



The present-day qubba mubaraka of Syedna Zakiyuddin[RA] dedicated by Syedna Mohammed Burhanuddin[RA] in 1417H

30

The 30th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Ali Shamsuddin** bin Syedi Hasan bin Idris[RA]

Wafaat: 25th Rabi ul-Awwal 1042/1632
Tenure: 1 year and 23 days
Qabr Mubarak: Hisne-Af'eda, Yemen

Upon the demise of Syedna Abdut-Taiyib Zakiyuddin[RA], the seat of dawat reverted to Yemen for a brief period when Syedna Ali Shamsuddin[RA] was chosen as the 30th Dai al-Mutlaq.

Syedna Ali[RA] was the eighteenth and the final dai from the illustrious lineage of al-Waleed. Utba bin Rabi'a al-Waleed was the beneficiary of Rasulullah[SAW]'s benedictions for having given him succour in Taa'if by offering a bunch of 18 grapes. Consequently, 18 illustrious personages from his progeny assumed the office of al-Dai al-Mutlaq.

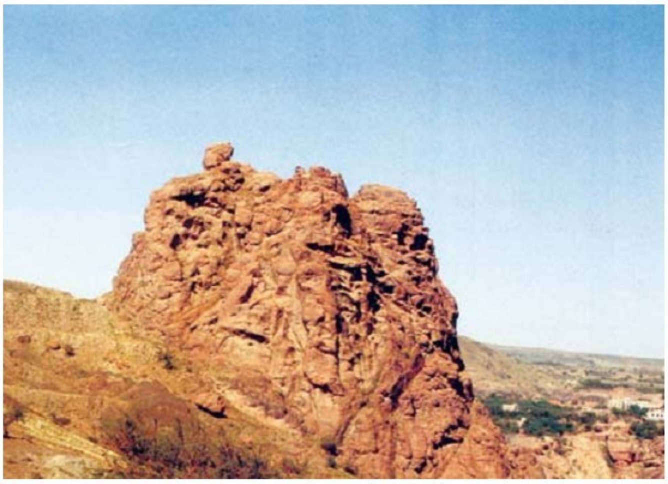
Syedna Ali[RA]'s lineage can also be traced to the renowned scholar of Bharuch, Syedi Hasan bin Nooh[QR] whose daughter was his paternal grandmother. Syedi Hasan[QR] had rendered distinguished services to the Doat Mutlaqeen[RA] of Yemen. He tutored many notable personalities amongst whom were the 24th dai Syedna Yusuf Najmuddin[RA] and the 25th dai Syedna Jalal Shamsuddin[RA].

Syedna Ali[RA]'s lineage can be traced to Syedi Hasan bin Nooh[QR]

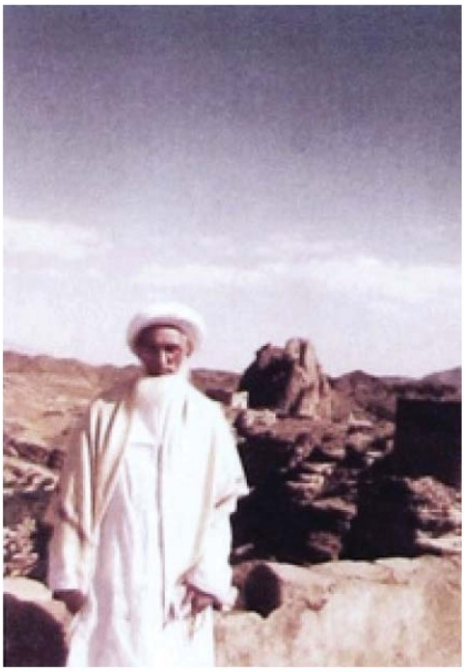
During Syedna Ali[RA]'s reign, he endeavoured to guide mumineen towards righteousness. Among his exhortations to his followers

Syedna Ali confers nass on Syedna QasimKhan[RA]

was to practise love and brotherhood, to inculcate forgiveness, suppress anger and abolish slavery. Before his demise, he conferred nass upon Syedna QasimKhan Zainuddin[RA].



Hisne-Af'eda, where lies the qabr mubarak of Syedna Ali[RA]



Syedna Mohammed Burhanuddin[RA] at Hisne-Af'eda

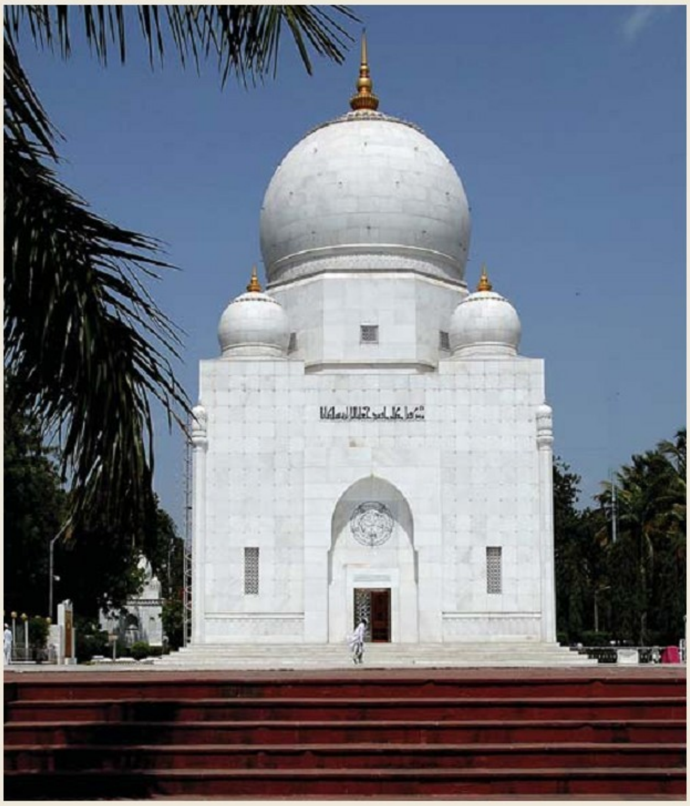
31

The 31st Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna QasimKhan Zainuddin** bin Feerji[RA]

Wafaat: 9th Shawwal ul-Mukarram 1054/1644

Tenure: 12 years, 6 months and 14 days

Qabr Mubarak: Ahmedabad, Gujarat, India



Qubba Qutbiya, which houses the qabr mubarak of Syedna Zainuddin[RA]

The headquarters of dawat returns to Ahmedabad

Upon the wafaat of Syedna Ali Shamsuddin[RA], Syedna QasimKhan Zainuddin[RA] succeeded him to the august office of al-Dai al-Mutlaq and the throne of dawat returned to Hind after being in Yemen for a short period.

The ancestry of Syedna QasimKhan[RA]

Syedna QasimKhan[RA]'s ancestry can be traced back to Maulaya Abdullah[QR] and Syedi HasanFeer Shaheed[QR]. Maulaya Abdullah[QR] was one of the three hudood to arrive from Misr to Hind during the reign of Imam Mustansir[SA] in the 11th century CE. The preachings and zeal of Maulaya Abdullah[QR] in Gujarat led to the establishment of dawat in Hind. He lays buried in Khambat from where he had commenced his mission. Syedi HasanFeer[QR], the other illustrious ancestor of Syedna QasimKhan[RA], was the waali of Hind appointed by the 16th dai Syedna Abdullah Fakhruddin[RA]. He was martyred and laid to rest in Denmaal.



The qubba of Maulaya Abdullah[QR] in Khambat

The khidmat of Syedna QasimKhan[RA]

Syedna QasimKhan[RA] served five of his predecessors selflessly and with utter devotion. The 27th dai Syedna Dawood bin QutubShah[RA] bestowed haddiyat upon Syedna QasimKhan[RA]. During the tenure of his predecessor, Syedna QasimKhan[RA] held the rank of

mazoon and was also appointed as the waali of Hind.

Syedna QasimKhan[RA] was also one of those imprisoned during the fitnat of Sulaiman.

Before his death, Syedna QasimKhan[RA] conferred nass upon Syedna QutubKhan Qutbuddin[RA], his mazoon. His qabr mubarak is in Mazare-Qutbi in Ahmedabad. He held the laqab Zainuddin, meaning 'the Adornment to deen'.

Syedna QasimKhan[RA] confers nass on Syedna Qutbuddin[RA]

32

The 32nd Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna QutubKhan Qutbuddin Shaheed** bin Syedna Dawood Burhanuddin bin QutubShah[RA]

Wafaat: 27th Jumadal-Ukhra 1056/1646

Tenure: 1 year, 8 months and 18 days

Qabr Mubarak: Ahmedabad, Gujarat, India



The magnificent qubba mubaraka of Syedna Qutbuddin[RA] built by Syedna Taher Saifuddin[RA] and dedicated by Syedna Mohammed Burhanuddin[RA]

Syedna Qutbuddin^RA, the martyr amongst Doat Mutlaqeen^RA

Syedna QutubKhan Qutbuddin^RA is most noteworthy in the annals of dawat for attaining shahadat in defence of dawat and Islam. His shahadat is analogous to that of Imam Husain^SA in Karbala Mo'alla and Syedna Qutbuddin^RA is singular in this distinction amongst Doat Mutlaqeen^RA. Rasulullah^SAW had himself prophesied his shahadat, and subsequent predictions by hudood even specified the date and place. His father, the 27th dai Syedna Dawood bin QutubShah^RA had similarly predicted that his son was destined to attain shahadat to defend imaan.



Syedna Aali Qadr Mufaddal Saifuddin^TUS reciting salaam by the qabr mubarak of Syedna Qutbuddin^RA

Syedna Qutbuddin^RA falls ill during his childhood

Syedna Qutbuddin^RA was born on 30th Zilqadat il-Haraam 985/1578. It is recorded that in his childhood, Syedna Qutbuddin^RA fell gravely ill. His mother Raani Aai Saheba binte Alibhai, resigned to his imminent death, proceeded to cleanse and ready the kafan. When Syedna Dawood^RA saw the kafan on the clothesline, he exclaimed that their son would not only live then but was destined to ascend to the office of al-Dai al-Mutlaq and attain martyrdom.

The service of Syedna Qutbuddin^RA to his predecessors

Syedna Qutbuddin^RA served his predecessors with utmost dedication and devotion. He accompanied his father Syedna Dawood bin QutubShah^RA to the court of Emperor Akbar in Lahore during the time of Sulaiman's rebellion. The 28th dai Syedna ShaikhAdam Safiyuddin^RA bestowed haddiyat upon him and Syedna QasimKhan

Zainuddin[RA], his immediate predecessor elevated him to the rank of mazoon. Syedna Qutbuddin[RA]'s laqab means 'the Pivot of deen'.

The shahadat of Syedna Qutbuddin[RA]

The splendour of dawat instigates enemies to plot against the dai

When Syedna Qutbuddin[RA] assumed the sacred office of al-Dai al-Mutlaq, the glory and splendour of dawat was such that it instigated enemies to plot against the dai. Chief amongst them was Qasim who is derogatorily known as 'Qasim Aandhlo' meaning 'Qasim the Blind'. Woefully, it was then that Aurangzeb came to Gujarat as governor. Aurangzeb, being the son of the Mughal emperor, had immense autonomy. He was religiously intolerant and most hostile towards Shiite Muslims as his teacher and chief advisor, Abdul-Qawi, was an arch-enemy of Shiites. For his bias and malice, Abdul-Qawi is remembered as Abdul-Ghawi instead which means 'Slave of Faults'.

A false charge is levied on Syedna Qutbuddin[RA]

The enemies of dawat met Abdul-Ghawi and they collectively incited Aurangzeb to oppress and persecute mumineen and their dai. A false charge was levied on Syedna Qutbuddin[RA] that he was (Allah[TA] forbid) a raafezi (heretic) and an order was issued for his arrest. The chief of the police force, Shah Begh, thought to be Shiite by belief, was ill-fated to execute this order.

Syedna Qutbuddin[RA] is arrested by Shah Begh and books of dawat are confiscated

Syedna Qutbuddin[RA] was at that moment in the house of his daughter Ajab Busaheba, imparting sabaq to his hudood. Syedna Qutbuddin[RA] immediately asked them to disperse. When Shah Begh arrived, he was engrossed in the recitation of Qur'an as per his practice of reciting the entire Qur'an everyday. Shah Begh however arrested the dai and on the urging of enemies also confiscated hundreds of books of dawat. Six cartloads of books followed the carriage that bore the captives on that fateful day of 28th Jumadal-Ula 1056. When the convoy passed through the streets of Ahmedabad, hundreds of mumineen stood lamenting and sobbing by the side. On the way, Syedna Qutbuddin[RA] asked

Syedna FeerKhan Shujauddin[RA] to accompany him.



The door of the house of Ajab Busaheba

Abdul-Ghawi finds no evidence in the books to support his false claim

For two days Syedna Qutbuddin[RA] and other captives remained in the custody of Shah Begh. Meanwhile, Abdul-Ghawi asked a panel of his olama to go through the books and find evidence to support his false claim. They started in the afternoon and kept looking well into nightfall, but could not even comprehend the text, let alone find anything to bolster their claim.

Syedna Qutbuddin[RA] and his hudood were transferred to the main prison and put into shackles by the order of Abdul-Ghawi. Abdul-Ghawi summoned Syedna Qutbuddin[RA] to the court of Aurangzeb and after a series of arguments demanded that Syedna Qutbuddin[RA] admit to the charge that he was a raafezi and threatened him with execution. Syedna Qutbuddin[RA], in-spite of reaching an advanced age, thundered, *"Not a raafezi I am and neither were my forefathers!"* Syedna Qutbuddin[RA] further asserted that he and his followers were in fact true followers of the sunna of Rasulullah[SAW] and whether they punished him or released him was their prerogative, for they were in the seat of power.

The argument between Syedna Qutbuddin[RA] and Abdul-Ghawi

Seeing no way to indict Syedna Qutbuddin[RA], Abdul-Ghawi ordered further detention of the captives. Mumineen who were ea-

Syedna Qutbuddin^RA is returned to the main prison

gerly anticipating the release of their maula, lost all hope and broke down when they saw Syedna Qutbuddin[RA] being led away in handcuffs and shackles. In prison, the captives spent time in prayers and doa. Syedi ShamasKhan[QR], an eminent personality of the time and his son Syedi Hasan-ji Badshah[QR], rendered khidmat to them and made arrangements for their food and clothes.



The qubba of Syedi Hasan-ji Badshah[QR] in Ujjain

Two children from Syedna Qutbuddin[RA]'s household are lured into confessing against him

Meanwhile, Abdul-Ghawi, seeing that his first attempt had failed, drew up a false charge sheet in which Syedna Qutbuddin[RA] was accused of being a raafezi. Court officials were made to sign the charge-sheet under duress. The chief judge however refused to sign without hearing a confession from Syedna Qutbuddin[RA] himself or from someone in his immediate family. Since no adults would be coerced into this, two children from the dai's household were lured into confession on the false promise that Syedna Qutbuddin[RA] would be released from prison. The judge, though recognizing the deceit of Abdul-Ghawi, was powerless and reluctantly signed the charge-sheet. Thus, the plot to execute Syedna Qutbuddin[RA] was complete.

Abdul-Ghawi notified Shah Begh of the judgement. Shah Begh was deeply shocked and appalled and it is said that he broke down sobbing. He finally went to the prison cell to fetch Syedna Qutbuddin[RA] for execution. In that final moment of parting, Syedna Qutbuddin[RA] reiterated nass upon Syedna FeerKhan[RA] with Shaikh Mohammed and NajamKhan bin Chand-ji as witnesses. He also symbolically placed his turban on Syedna FeerKhan[RA]'s head.

Shah Begh is informed of the judgement to execute Syedna Qutbuddin[RA]

On the historic date of 27th Jumadal-Ukhra 1056, Syedna Qutbuddin[RA] was taken to the gallows in Kaaranj. The noble dai asked the executioner for a chance to pray before his shahadat. After offering namaaz, Syedna Qutbuddin[RA] performed sajda and prayed. He then rose and addressed those around him stating that he was a Muslim, a reciter of the Kalemat ush-Shahadah and that he was being executed without any sin. At that moment, the executioner beheaded Syedna Qutbuddin[RA]. Furthermore, those standing around banged the noble martyr's head on the floor and trampled his holy body with their feet. Syedna Qutbuddin Shaheed[RA] was 71 years old at the time of his martyrdom.

Syedna Qutbuddin[RA] is martyred and his hallowed body is desecrated

The burial of Syedna Qutbuddin[RA]

Since the arrest of Syedna Qutbuddin[RA], mumineen used to stand outside the prison gates waiting for a miraculous return of their dai. Syedna Qutbuddin[RA] had conveyed to them to go home and rest while he bore what was meted out to him. Mumineen however did not budge, hoping to one day celebrate his release. When the news of his shahadat reached them, they were utterly heartbroken and wailed in grief. To add to their sorrow, they were prevented from taking away the hallowed body for paying their final respects.

Mumineen are prevented from taking the body of Syedna Qutbuddin[RA] for burial

After nightfall, Syedna Qutbuddin[RA] was buried upon the banks of the Sabarmati River. Sentries were posted to guard the grave. In

The first miracle of Syedna Qutbuddin[RA] after his shahadat

the morning, they were bewildered to find the grave covered with flowers and their fresh scent filling the air; the first of many miracles of Syedna Qutbuddin[RA]. It is recorded that after his shahadat, Syedna Qutbuddin[RA] appeared in a dream to Mohammed-ji bin Ami-ji Radhanpuri. He commanded Mohammed-ji to exhume his body and rebury it at a spot in Bibipura. When Mohammed-ji went to exhume the body, he found to his astonishment, four Arabs maintaining vigil at the spot. They helped Mohammed-ji to respectfully unearth the body and carry it to Bibipura. Syedna Qutbuddin[RA] was then buried near the qabr mubarak of Syedna QasimKhan[RA], his predecessor.



The old qubba mubaraka of Syedna Qutbuddin[RA]

The shahadat of Syedna Qutbuddin[RA] is analogous to that of Imam Husain[SA]

Today, a magnificent mausoleum stands at the site. This beautiful structure in marble is a tribute to him by the 51st dai Syedna Taher Saifuddin[RA] and is one of the most important and hallowed sites of pilgrimage in India for mumineen. He had also composed a marsiya (elegy) of Syedna Qutbuddin[RA], similar in style and timbre to 'Ya Sayyed-Shohadaai!' to reinforce the analogy between the two shahadats. The first verse starts with, *'Ya Qutba Deenil-laahi!'*

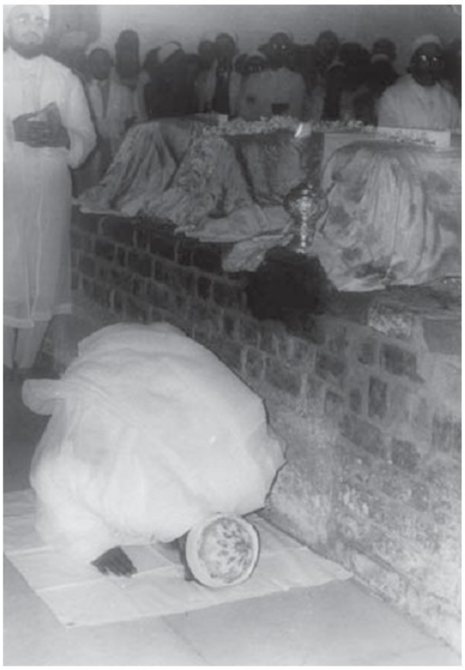
In fact, Ahmedabad is referred to as 'chhoti Karbala', being the burial place of hundreds of martyrs who laid down their lives defending the dai and dawat.



Syedna Taher Saifuddin^{RA} performing ziyarat of Syedna Qutbuddin^{RA}



President Rajendra Prasad paying a floral tribute to Syedna Qutbuddin^{RA} in the presence of Syedna Taher Saifuddin^{RA} and Syedna Mohammed Burhanuddin^{RA}





Syedna Burhanuddin^RA performing ziyarat of Syedna Qutbuddin^RA

Besides thousands of mumineen, people of diverse religions visit the mausoleum of Syedna Qutbuddin^RA to pay their respects. Dr. Shri Rajendra Prasad, the first President of India, visited the mausoleum with Syedna Taher Saifuddin^RA in 1380/1960 on the occasion of the 325th urs mubarak. Years later, Shri Fakhruddin Ali Ahmed, the then President, paid his homage to the martyr with the 52nd dai Syedna Mohammed Burhanuddin^RA.

33

The 33rd Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna FeerKhan Shujauddin** bin MalakShah[RA]

Wafaat: 9th Zilqadatil-Haraam 1065/1655
Tenure: 9 years, 4 months and 11 days
Qabr Mubarak: Ahmedabad, Gujarat, India



Qubba Qutbiya, which houses the qabr mubarak of Syedna FeerKhan[RA]

Syedna FeerKhan Shujauddin[RA] harboured great interest in acquiring ilm since an early age. In his youth he attended sabaq conducted by the 28th dai Syedna ShaikhAdam Safiyuddin[RA]. It is narrated that his interest was so profound and intense that he attended the dai's sabaq even on the night of his wedding. That night, Syedna ShaikhAdam[RA] sensed an aroma in the air and enquired about it. The students gathered for sabaq informed him that it was the wedding night of Syedna FeerKhan[RA] and he had come adorning new clothes and itr. Syedna ShaikhAdam[RA] was amazed at the presence of the bridegroom and exclaimed that Syedna FeerKhan[RA] would rise to the pinnacle of dawat. He was then only 17 years of age. As foretold, Syedna QutubKhan Qutbuddin[RA] performed nass on Syedna FeerKhan[RA] during their captivity in Ahmedabad.

The intense eagerness of Syedna FeerKhan[RA] in acquiring ilm

There was great conflict and upheaval during Syedna FeerKhan[RA]'s incumbency like that of his immediate predecessors, and it caused him great pain. After the shahadat of Syedna Qutbuddin[RA], Aurangzeb continued to persecute mumineen. Aurangzeb's father, the Mughal emperor Shah Jahan, had a dream one night. In his dream he saw his grandfather Emperor Akbar who informed him that Aurangzeb had razed the qabr mubarak of Rasulullah[SAW], an allusion to Aurangzeb's persecution of mumineen. From his dream, Shah Jahan inferred that Aurangzeb must have committed some heinous deeds in Ahmedabad. When Shah Jahan received news of the violence unleashed against mumineen there, he recalled Aurangzeb to Shahjahanabad immediately.

Aurangzeb is recalled by his father Emperor Shah Jahan

Aurangzeb and his entourage left Ahmedabad taking Syedna FeerKhan[RA], Shaikh Mohammed, Shaikh NajamKhan and other hudood captive with him. Mumineen converged in their thousands with heavy hearts, to witness the departure of their dai. Syedna FeerKhan[RA], in his farewell address to the gathering, proclaimed Syedna Ismail Badruddin[RA] as his mansoos and enjoined them to serve their dai with sincerity and dedication. He urged his followers to uphold and preserve steadfastly the principles of sharia despite hardship and suffering.

Aurangzeb takes Syedna FeerKhan[RA] and other hudood captive with him and appoints Syedna Badruddin[RA] as his mansoos

Throughout the journey, the captives were ill treated and deprived of basic necessities. On the way to Shahjahanabad, Aurangzeb stopped at Aurangabad where he contemplated executing Syedna FeerKhan[RA] but failed to realize his ill intention. Upon arriving at Shahjahanabad, Aurangzeb learnt that Shah Jahan was away in Lahore. Thus he proceeded to Lahore along with the captives. In Lahore, they were housed in a dilapidated shack in the vicinity of the royal stables. They endured the hardship and suffering dauntlessly and spent time in prayers and the recitation of Qur'an.

Auranzeb proceeds with the captives to Lahore from Shahjahanabad



The fortress of Lahore, where Syedna FeerKhan[RA] and other hudood were held captive

One night, a major fire broke out in the royal stables. The fire gutted the stables and also burnt alive the rare breeds of horses that were kept there. By divine providence, the shack where Syedna FeerKhan[RA] and others were kept, miraculously remained unaffected. When Aurangzeb learnt the following morning that the captives were unharmed while the surrounding area was razed to the ground, he was perplexed. He arrived at the site and to his astonishment saw the inmates rise in respect. He was deeply moved by the humility and piety of Syedna FeerKhan[RA] and his companions and ordered their immediate release.

Syedna FeerKhan[RA] is released after the miracle in the burning of the royal stables

Many Shiite officials make their acquaintance with Syedna FeerKhan[RA] and give misaaq

During Syedna FeerKhan[RA]'s three-week detention in Lahore, many officials of the Mughal court made his acquaintance. Some of these officials were Iranian Shiites who had migrated to India to escape persecution from the Umayyads and Abbasids. They were deeply moved by the piety and saintly conduct of Syedna FeerKhan[RA]. Amongst them was Meer HamidAli Khan, the caretaker of the fortress of Lahore, Syed Dilare Khan, Syed Ghazi Khan and their families. Their affection towards Syedna FeerKhan[RA] was so sincere that they gave misaaq with a firm conviction that Syedna FeerKhan[RA] was the legitimate vicegerent of the Imam[SA] in seclusion.

The Shiites accompany Syedna FeerKhan[RA] to Ahmedabad

After being imprisoned for more than a year following the shahadat of Syedna Qutbuddin[RA], Syedna FeerKhan[RA] left Lahore in Safar ul-Muzaffar 1057/1647 and these mumineen accompanied him to Ahmedabad. Syedna FeerKhan[RA] gave the hand of Ajab Busaheba, daughter of Syedna Qutbuddin[RA], in marriage to Meer MahaamidAli Khan, son of Meer HamidAli Khan.

Amatullah Aai Saheba, aqilat of the 52nd dai Syedna Mohammed Burhanuddin[RA], is a descendant of Syedna Qutbuddin[RA] through Ajab Busaheba. This lineage can be traced right upto Imam Jafar us-Sadiq[SA].

Syedna FeerKhan[RA] first stops at Sironj

Enroute to Ahmedabad, Shaikh NajamKhan, who had accompanied Syedna FeerKhan[RA], expired. Syedna FeerKhan[RA] first stopped at Sironj. The mumineen of Sironj gave a warm welcome to their dai and Syedna FeerKhan[RA] took their first misaaq as al-Dai al-Mutlaq.

A humble mumin in Islampura wishes to perform ziyafat of Syedna FeerKhan[RA]

During his brief sojourn in Islampura, a humble mumin wished to perform his ziyafat. Syedna FeerKhan[RA], at the time, required five hundred rupees to give to the officers who had escorted him from Lahore. When the mumin extended his invitation, Syedna FeerKhan[RA] made a condition that he would accept only if the mumin offered a najwa of five hundred rupees. The mumin was a modest farmer and it was beyond his means to offer this amount.

However, being sincere and earnest in his wish, he borrowed five hundred rupees from a trader and offered the amount as najwa. Syedna FeerKhan[RA] was extremely pleased with the mumin and gave him his blessings and prayed for him. He also stressed upon him to strictly refrain from dealings involving interest in any form.

The outcome of the doa of Syedna FeerKhan[RA]

The doa of Syedna FeerKhan[RA] brought about a complete upturn in the fortunes of the mumin within a short time. He prospered in his business, amassed substantial wealth and acquired a very influential status in society. It is said that after their father however, the children disregarded the farmaan of the dai and got heavily involved in interest. Consequently, their business collapsed and the family witnessed its downfall within a short period of time.

Syedna FeerKhan[RA] finally reaches Ahmedabad and mumineen are jubilant

Syedna FeerKhan[RA] stopped next at Ujjain where he delivered wa'az and took misaaq of mumineen. He finally arrived in Ahmedabad in Ramadan ul-Mo'azzam. The mumineen of Ahmedabad were overjoyed and celebrated his return with much joy and jubilation. They solemnized the marriages of their children as part of the celebrations.

Ahmed and the Hujumiya sect

Peace for mumineen in Ahmedabad for a short time

Nawab Shaista Khan had taken over as the governor of Gujarat and the situation in Ahmedabad was now calm and peaceful. Mumineen freely participated in religious and social activities. They attended imamat namaaz in masjids and gathered for religious and social occasions without any hindrance or restriction. However, peace was short lived.

Enemies instigate the new governor and Syedna FeerKhan[RA] is imprisoned

When Ghairat Khan took over as governor from Shaista Khan, the situation reversed. The enemies of dawat purposely instigated the new governor to demand 3 lakh rupees from Syedna FeerKhan[RA]. They alleged that the sum was collected by mumineen as ransom to release Syedna Qutbuddin[RA] from captivity. Supposedly,

Aurangzeb had declined the offer and hence Syedna FeerKhan[RA] was in possession of the money. Failing to extract the money, Ghairat Khan imprisoned Syedna FeerKhan[RA] for an indefinite period.

Syedna FeerKhan[RA] orders Ahmed to obtain a release order for him but Ahmed fails and turns against dawat

After a long time, when Syedna FeerKhan[RA] saw no sign of his release, he ordered Ahmed bin Fateh Mohammed, then a public figure in the community, to proceed to Delhi and obtain an order for his release. Ahmed was instructed not to return from Delhi till he got the release order. He however returned without accomplishing this task. Syedna FeerKhan[RA] reprimanded him for his disobedience and being displeased with his conduct, did not grant Ahmed an audience when he came to meet him the next day. In retaliation, Ahmed turned against dawat. Three months later, Syedna FeerKhan[RA] was released from captivity.

Other dissidents ally with Ahmed

Ahmed was accompanied by his colleagues Yusuf bin Chand-ji and Chand Miya Abu-ji. Nooh, the custodian of Syedna FeerKhan[RA]'s religious books, also allied with Ahmed and illicitly handed the books to him. The dissidents offered the leadership of their movement to Syedna Ismail Badruddin[RA], who was then the mazoon and residing in Jamnagar. Syedna Badruddin[RA] rebuffed them strongly and severely reproached them for their offer. Thereafter, Syedna FeerKhan[RA], elevated Syedna Badruddin[RA] to the rank of mazoon and declared him as his mansoos.

Ahmed and his followers form the Hujumiya sect

Having been snubbed by Syedna Badruddin[RA], the dissidents set off to malign Syedna FeerKhan[RA] and harass mumineen. Ahmed stooped so low so as to lead his followers in prayers at the same time that Syedna FeerKhan[RA] conducted imamat namaaz in the masjid. They also attempted to entice mumineen into their fold by offering material and monetary inducement. Subsequently, the sect of these dissidents headed by Ahmed came to be called 'Hujumiya'. This faction was headed at various times by Yusuf and Chand, but both of them died during the incumbency of Syedna FeerKhan[RA].

In 1064H, MuradBakhsh, son of Shah Jahan, was appointed governor of Gujarat. He arrested Syedna FeerKhan[RA] at the instigation of Ahmed. But shortly afterwards he freed Syedna FeerKhan[RA] when mumineen of Ahmedabad appraised him of the facts and the falsity of Ahmed.

Syedna FeerKhan[RA] is arrested again but released shortly

On 4th Zilqadatil-Haraam 1065, Syedna FeerKhan[RA] left for Denmal, to perform ziyarat of Syedi HasanFeer[QR]. Before his departure he reaffirmed nass on his mazoon Syedna Badruddin[RA]. On the outskirts of the city of Ahmedabad, he stopped at his daughter's house in Ahmedpura. After two days he resumed his journey during which he halted for maghrib namaaz. While in prayer, he suddenly developed abdominal pain and passed away shortly afterwards. The janaza mubaraka was brought to Ahmedabad and laid to rest in the precincts of the qabr mubarak of his predecessor Syedna Qutbuddin[RA]. Syedna FeerKhan[RA] held the laqab Shujauddin, meaning 'the Valiant One of deen'.

Syedna FeerKhan[RA] reaffirms nass on Syedna Badruddin[RA]

34

The 34th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Ismail Badruddin** bin Maulaya Raj[RA]

Wafaat: 23rd Jumadal-Ukhra 1085/1674
Tenure: 19 years, 7 months and 14 days
Qabr Mubarak: Jamnagar, Gujarat, India

Syedna Badruddin[RA], the first dai from the lineage of Maulaya Bharmal[QR]

Syedna Ismail Badruddin[RA], the first dai from the lineage of the Rajput Maulaya Bharmal[QR], was born in 990H during the reign of the 26th dai Syedna Dawood bin AjabShah[RA]. On his birth his grandfather Maulaya Adam[QR] predicted that the new-born would attain great heights and fame.

Maulaya Raja bin Maulaya Ali[QR]

Maulaya Raja[QR], the renowned ancestor of Syedna Badruddin[RA]

Syedna Badruddin[RA] was the direct descendant of Maulaya Raja bin Maulaya Ali[QR]. Maulaya Raja[QR] was the amil of Patan in the time of the 19th dai Syedna Idris Imaduddin[RA]. He performed great khidmat during the sedition of Jafar and brought back many mumineen who strayed away from dawat. Finally, he was forced to leave Patan for Morbi. In Morbi, Maulaya Raja[QR] wove textiles to earn his livelihood. He built a masjid and dug a well nearby. It was Maulaya Raja[QR]'s practice to be in the masjid before the time of namaaz.

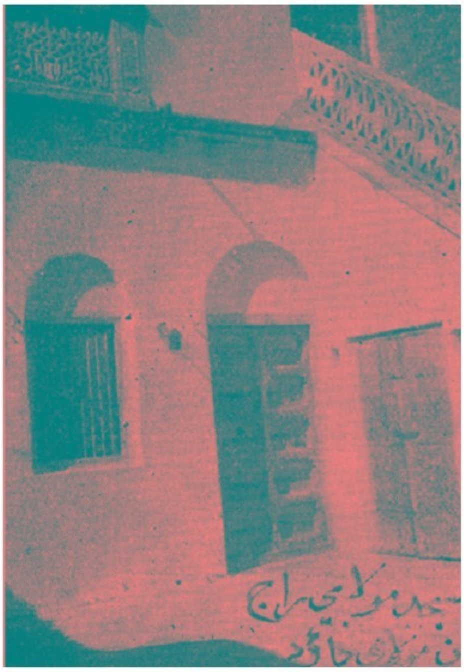
It is recorded that one day he was engaged in weaving and the

time of maghrib approached very close. Maulaya Raja[QR] thought he could complete the work at hand before maghrib. He became so engrossed in work that it was almost maghrib before he went to the masjid well for wuzu. When he drew the pail from the well, to his astonishment, it came up filled with pearls and gems instead of water. Maulaya Raja[QR] instantly realized his omission, threw the precious stones back into the well and dipped the bucket again to draw water. Once more, the bucket came filled with gold coins and other treasures.

Jewels instead of water appear in the pail of Maulaya Raja[QR] which he throws away

Maulaya Raja[QR] then beseeched Allah[TA] for forgiveness and pleaded with Him to provide water for wuzu. Thereafter, he raised the bucket from the well again and there was water in it. He performed wuzu and prayed maghrib namaaz in the masjid on time. Maulaya Raja[QR] had spurned worldly jewels and gems and thus Allah[TA] gave him everlasting jewels in his progeny that included nine Doat Mutlaqeen[RA] and many distinguished hudood.

Doat Mutlaqeen[RA]; the true jewels in the progeny of Maulaya Raja[QR]



The well and masjid that Maulaya Raja[QR] built in Morbi



The well and masjid that Maulaya Raja[QR] built in Morbi

Syedna Badruddin[RA] is offered as khumus to Syedna Dawood[RA] by his father

Syedna Badruddin[RA] was brought up by his father Maulaya Raj bin Maulaya Adam[QR], an extremely wealthy merchant in Jamnagar. He completed recital of the entire Qur'an at the tender age of 5. Maulaya Raj[QR] visited the hazrat of the incumbent dai at Ahmedabad periodically. During one of his visits, he took his son Syedna Badruddin[RA] along with him for qadambosi of Syedna Dawood bin QutubShah[RA]. The young boy, then only 12 years of age, instantly drew the attention of the dai who disclosed to Maulaya Raj[QR] that his son demonstrated extraordinary nobility of thought. Syedna Dawood[RA] commanded Maulaya Raj[QR] to offer the young boy as khumus. Maulaya Raj[QR] complied with the dai's order and admitted his son into dars in Ahmedabad. There, Syedna Badruddin[RA] excelled in every branch of study. Syedna Dawood bin QutubShah[RA] bestowed upon him mafsuhiyat and elevated him to a rank above his father Maulaya Raj[QR].

Syedna Badruddin[RA]'s eminent father, Maulaya Raj bin Maulaya Adam[QR]

Maulaya Raj bin Maulaya Adam[QR] rendered extraordinary services to dawat with sincerety and dedication. He was generous and lavishly contributed to worthy causes. He passed away in 1039H

during the reign of the 29th dai Syedna Abdut-Taiyib Zakiyuddin[RA], leaving behind a large fortune. After the wafaat of Maulaya Raj[QR], Syedna Badruddin[RA] was appointed as the waali of Jamnagar and the affairs of Jamnagar came under his purview.

Syedna Ismail Badruddin[RA] holds the singular honour of rendering khidmat to seven Doat Mutlaqeen[RA], from the 27th dai Syedna Dawood bin QutubShah[RA] upto the reign of his predecessor Syedna FeerKhan Shujauddin[RA].

The extraordinary khidmat of Syedna Badruddin[RA] for his predecessors

It was the practice of Syedna Badruddin[RA] to spend eight months a year in Ahmedabad in the service of al-Dai al-Mutlaq where he attended to the needs of the mumineen there. He generously gave to the poor and the destitute. The students of the dars were also beneficiaries of his largesse. In the sabaq of the dai, he offered handsome najwa. He served as waali for over three decades, from the time of the 29th dai Syedna Zakiyuddin[RA] until he himself assumed the august office of al-Dai al-Mutlaq. With reference to his khidmat, he used to state, *"I have expended myself and my wealth in service, obedience and prostration to Doat, so much so that if limbs could wear, then my legs would be worn down to my knees and my head would wear down to my neck!"*

Syedna Badruddin[RA] relieves Syedna QasimKhan[RA] of the burden of loan

A noteworthy and noble deed of Syedna Badruddin[RA] was to settle the debt of dawat during the time of the 31st dai Syedna QasimKhan Zainuddin[RA]. For the administration of the affairs of dawat, Syedna QasimKhan[RA] had borrowed a sum of money from a wealthy Jain merchant in Ahmedabad. However, due to prevailing circumstances, the borrowed sum could not be returned on time. The creditor harassed Syedna QasimKhan[RA] persistently, demanding the repayment of his money. An employee of the merchant waited at the doorstep of Syedna QasimKhan[RA] to collect the money. Syedna Badruddin[RA] relieved this burden by paying off the loan.

Incidentally, the same creditor had previously procured a sum of

Syedna Badruddin[RA] could repay the loan due to his history with the creditor

10,000 rupees from Syedna Badruddin[RA] in Jamnagar some years ago. The creditor had gone on a pilgrimage with a large entourage to Dwarka, a place close to Jamnagar, and he was to bear all their expenses. During the journey, he exhausted all his resources and unsuccessfully tried to seek a loan from the wealthy merchants of Jamnagar. Syedna Badruddin[RA] loaned the required sum to him without asking for any collateral. The creditor promptly returned the sum in Ahmedabad and promised to offer unconditional assistance to Syedna Badruddin[RA] in the future.

Syedna QasimKhan[RA] showers his blessings on Syedna Badruddin[RA]

Syedna Badruddin[RA] narrated this episode to Syedna QasimKhan[RA] who was extremely pleased and showered his blessings upon Syedna Badruddin[RA]. He thereafter granted Syedna Badruddin[RA] the honour of reading the great theological writing 'Al-Masaa'il us-Sab'oon' and bestowed haddiyat upon him. Earlier, during the tenure of 28th dai Syedna ShaikhAdam Safiyuddin[RA], Syedna Badruddin[RA] had received permission to read another exclusive work in haqiqat, 'Al-Eezaahe wal-Bayaan'.

Syedna Badruddin[RA] is put to test by Syedna QasimKhan[RA]

Syedna Badruddin[RA] was put to test by Syedna QasimKhan[RA] during his tenure. A person with whom Syedna Badruddin[RA] had studied, accused him of impropriety out of jealousy. Syedna QasimKhan[RA] directed Syedna FeerKhan[RA] to inquire into the allegation. Syedna FeerKhan[RA] travelled to Jamnagar and learnt that the allegations against Syedna Badruddin[RA] were totally false and fabricated. He notified Syedna QasimKhan[RA] of the fact and prepared to depart Jamnagar. Syedna Badruddin[RA] pleaded with Syedna FeerKhan[RA] to stay back so that the mumineen of Jamnagar, and then Syedna Badruddin[RA] himself could perform his ziyafat for six months. When Syedna FeerKhan[RA] finally returned to Ahmedabad and appraised Syedna QasimKhan[RA] of the khidmat of Syedna Badruddin[RA], the dai was extremely pleased.

Syedna Badruddin[RA] is again tested by Syedna FeerKhan[RA]

Syedna Badruddin[RA] was tested again when the Hujumiya sect publicly declared that Syedna Badruddin[RA] had accepted their leadership. Syedna FeerKhan[RA], the then incumbent dai, sent Sye-

di ShamasKhan[QR] to investigate the claim, who was below Syedna Badruddin[RA] in tarteeb. Syedna Badruddin[RA] himself received Syedi ShamasKhan[QR] at his home and then made every effort to ensure his comfortable stay. The claim of the Hujumiyas proved to be entirely false. In reality, Syedna Badruddin[RA] had vehemently rebuffed them and had left them humiliated. This response of Syedna Badrudddin[RA] delighted Syedna FeerKhan[QR] and he publicly performed nass on him.

Syedi ShamasKhan[QR] and Syedi Hasan-ji Badshah[QR]

The khidmat of Syedi ShamasKhan[QR] during perilous times

Syedi ShamasKhan bin Yusuf-ji[QR] had rendered khidmat to three Doat Mutlaqeen[RA]. He was sent to manage the affairs od dawat to Ujjain, Jamnagar and Ahmedabad. In Ahmedabad, the local administration was prejudiced against mumineen, more so with Aurangzeb now being the Mughal Emperor. False accusations were put on dawat and Syedi ShamasKhan[QR] and 17 other mumineen were subject to rigoruos imprisonment for months. When the accusations could not be proved, the local nawab (regional ruler) Mohabbat Khan imposed upon mumineen, an exorbitant salary of 70,000 in the upkeep of a Sunni cleric. Initially, Syedi ShamasKhan[QR] paid off the salary from dawat, but then he was forced to mortgage his own properties to keep up with the sum.

Syedi ShamasKhan[QR], the first hadd to be buried in Surat

Eventually Syedi ShamasKhan[QR] decided to leave Ahmedabad. With the intention of going to Karbala Mo’alla and Najafe-Ashraf for ziyarat, he travelled to Surat in 1074H. He had with him a kafan cloth from Syedna Qutbuddin Shaheed[QR]. Before he could undertake the journey for ziyarat, Syedi ShamasKhan[RA] passed away in Surat. He is the first hadd to be buried there.

[todo: syedi hasanji]

During the reign of Syedna FeerKhan[RA], some regions in Gujarat

The khidmat of food grains of Syedna Badruddin[RA]

were struck by severe drought and famine. Syedna Badruddin[RA] dispatched grains to people in the affected areas and relieved their suffering. It is also recorded that in the past, he had also sent cartloads of rice to Syedna QasimKhan[RA] and bore the total cost of transport of the same to Ahmedabad.

Syedna Badruddin[RA] shifts the headquarters of dawat to Jamnagar

Syedna Ismail Badruddin[RA] assumed the office of al-Dai al-Mutlaq in 1065H at the age of 75. He shifted the headquarters of dawat, until then in Ahmedabad, to his home town of Jamnagar. When the seat of dawat moved from Yemen to Hind in around 946H, Ahmedabad was the first centre. It remained the administrative hub for over eleven decades, upto the reign of Syedna FeerKhan Shujauddin[RA].

Syedna Badruddin[RA]'s welfare measures for students of the dars

Syedna Badruddin[RA], after assuming office, established a madrasah in Jamnagar. Ambitious students who wanted to pursue higher religious education moved to Jamnagar. Scholars and theologians also shifted to Jamnagar to acquire advanced spiritual learning under the dai. Syedna Badruddin[RA] introduced the tradition of providing meals to those who came to seek ilm, thereby fulfilling the mannat taken prior to his accession. This practice is continued to this day by Syedna Aali Qadr Mufaddal Saifuddin[TUS] wherein hundreds of talabat are provided with food and lodging at Al-Jamea-tus-Saifiyah in Surat, Karachi, Nairobi and Marol (Mumbai).

Syedna Badruddin[RA]'s high regards for talabat

Syedna Badruddin[RA] had high regards and admiration for students who pursued religious education. He was always concerned about their welfare and comfort and spent generously for their well-being. It is on record that Syedna Badruddin[RA] had inherited a sum of two lakh mehmoodis (the currency of the time), which he spent on the welfare of students and for the cause of dawat.

Syedna Badruddin[RA] commences travel for hajj but

Syedna Badruddin[RA] intended to perform hajj and made preparations for the journey. He commenced travel with an entourage from Jamnagar to the port of Ghogha from where the sea voyage

was to start. The Hujumiya sect provoked the local ruler to arrest Syedna Badruddin[RA], enticing him with the prospect of extracting large sums of money from the dai. When soldiers of the ruler reached the port, mumineen engaged them by serving them refreshments until Syedna Badruddin[RA] safely exited from Ghogha. However, Syedna Badruddin[RA] was deeply saddened on being unable to perform hajj.

Syedna Badruddin[RA], the first dai to be buried in Jamnagar

Syedna Badruddin[RA] passed away at the age of 95. He was, at the time, the oldest among Doat Mutlaqeen[RA] on Indian soil. He was the first dai to be buried in Jamnagar. The 52nd dai Syedna Mohammed Burhanuddin[RA] dedicated a new marble mausoleum on 26th Shawwal ul-Mukarram 1413/1993. The grand mausoleum houses the qabr mubarak of Syedna Ismail Badruddin[RA] and the 35th, 36th and 38th Doat Mutlaqeen[RA].



The old qubba mubaraka of Doat Mutlaqeen[RA] in Jamnagar

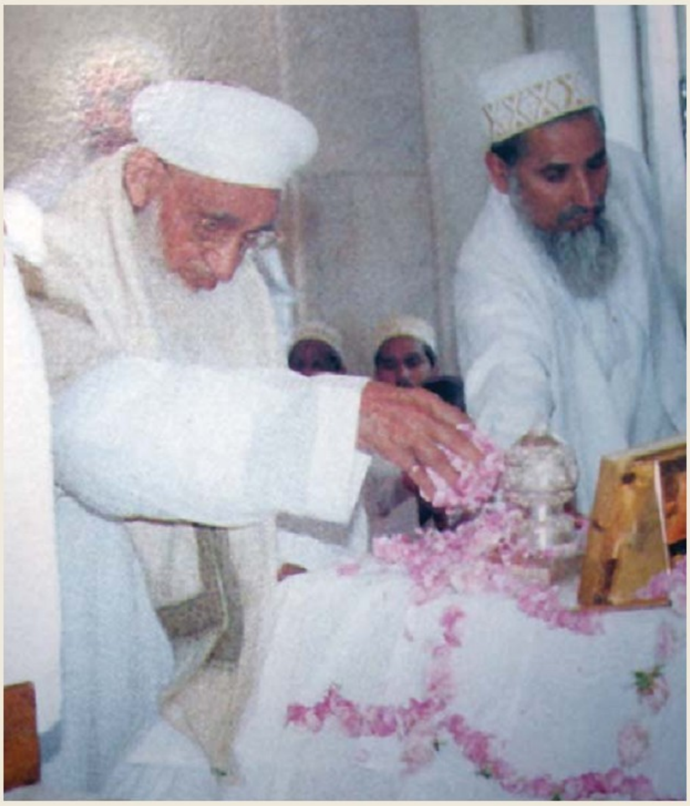


The present-day qubba mubaraka of Syedna Badruddin[RA] dedicated by Syedna Mohammed Burhanuddin[RA] in 1413H

35

The 35th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Abdut-Taiyib Zakiyuddin** bin Syedna Ismail Badruddin[RA]

Wafaat: 12th Zilqadatil-Haraam 1110/1699
Tenure: 25 years, 4 months and 18 days
Qabr Mubarak: Jamnagar, Gujarat, India



Syedna Mohammed Burhanuddin[RA] placing flowers on the qabr mubarak of Syedna Zakiyuddin[RA]

Syedna Abdut-Taiyib Zakiyuddin[RA] was the second incumbent from the lineage of Maulaya Bharmal[QR]. He was born in 1038H, during the tenure of the 29th dai Syedna Abdut-Taiyib Zakiyuddin bin Syedna Dawood bin QutubShah[RA]. He received elementary education from his grandfather Maulaya Raj bin Maulaya Adam[QR]. Thereafter his father retained the services of a tutor for further studies. Due to his brilliant intellect and receptive mind, he completed the recitation of the entire Qur'an within a short period and mastered each stage of zaahir in quick succession. Syedna Badruddin[RA] took his son to the dars in Ahmedabad where the incumbent dai unfolded to him the knowledge of higher realms and elevated him to a high rank.

The early days of Syedna Zakiyuddin[RA]

Syedna Abdut-Taiyib Zakiyuddin[RA] also committed the entire Qur'an to memory.

Syedna Badruddin[RA] confers nass on Syedna Zakiyuddin[RA] at a very young age

When Syedna Ismail Badruddin[RA] took seriously ill during the early part of his incumbency in 1066H, mumineen enquired about his mansoos. The dai did not respond at the time, but summoned a meeting of hudood after a few days and narrated to them the dream he had seen, in which he had been commanded by a saintly person to confer nass upon his son Syedna Zakiyuddin[RA]. Accordingly, he declared Syedna Zakiyuddin[RA] as his mansoos, who was then 28 years old. This news was also conveyed to mumineen in Hind and Yemen. Syedna Badruddin[RA] however recovered and lived for another 19 years.

A delegation from Ahmedabad implores Syedna Zakiyuddin[RA] to visit their city

Syedna Zakiyuddin[RA] was 47 when he assumed the office of al-Dai al-Mutlaq in 1085H. He retained Jamnagar as the centre of administration. His father and predecessor, who had transferred the seat of dawat to Jamnagar, had not visited Ahmedabad during his tenure lasting almost two decades. The mumineen of the city were anxious and yearned for a visit of their dai. A delegation of notables from Ahmedabad visited Jamnagar and humbly implored Syedna Zakiyuddin[RA] to visit their city.

In Ahmedabad, Syedna Zakiyuddin[RA] launches several upliftment programmes

Accepting their invitation, Syedna Zakiyuddin[RA] travelled to Ahmedabad in 1090H, a quarter of a century after the wafaat of Syedna FeerKhan Shujauddin[RA]. Syedna Zakiyuddin[RA] launched several programmes for the religious, social and economic upliftment of the mumineen of Ahmedabad. He delivered wa'az and on Fridays conducted majlis where mumineen performed qadambosi. Syedna Zakiyuddin[RA] looked into the economic condition and well-being of the destitute, of widows and orphans.

Syedna Zakiyuddin[RA] declares Syedna Moosa[RA] as mansoos

On 15th Rabi ul-Awwal 1091H, Syedna Zakiyuddin[RA] bestowed his son Syedna Moosa[RA] with the rank of mazoon. He also conferred nass upon him and granted him the laqab of 'Kalimuddin'. The declaration of nass was conveyed throughout the domain of dawat.

Adversaries of Syedna Zakiyuddin[RA] grow envious of his universal acclaim

Syedna Zakiyuddin[RA] was held in great reverence and received wide acclamation during his visit to Ahmedabad for his benevolence and liberal contribution to the welfare and upliftment of its people. Mumineen thronged to him for solace and benign guidance. His adversaries, especially the Sulaimaanis and Hujumiyas were envious and resentful of his universal acclaim and magnanimity.

A large amount of money is demanded and the qazi arrests devoted mumineen

The Governor of Ahmedabad at the time was Mukhtar Khan and the enemies of dawat, who were very influential, used their leverage to oppress and victimize mumineen. One of them, Qasim bin Adam, approached Syedna Zakiyuddin[RA] for a sum of money which was granted to him. But shortly afterwards he demanded a larger sum of money. On being refused, Qasim lodged a complaint with the chief qazi of Ahmedabad, alleging that the Dawoodi Bohra leader currently in Ahmedabad was a heretic and apostate. On the qazi's order, many loyal and devoted followers including the prominent TaiyibKhan bin Mohammed-ji were arrested. Syedna Zakiyuddin[RA] went into seclusion and efforts were made to secure the release of the captives, but without success.

Syedna Zakiyuddin[RA] secretly leaves Ahmedabad for Jamnagar

Shortly afterwards, Syedna Zakiyuddin[RA] secretly left Ahmedabad in disguise, leaving his family behind. When the Governor learnt about the departure of Syedna Zakiyuddin[RA], he ordered his men to pursue him but they failed to apprehend him. Upon reaching Jamnagar, Syedna Zakiyuddin[RA] sought assistance of the local ruler to secure the release of mumineen who were held captive. The ruler of Jamnagar, though tolerant towards the Dawoodi Bohra community, could not influence Aurangzeb's bureaucracy in Delhi.

Mumineen in Ahmedabad and surrounding cities are severely prosecuted

In Ahmedabad, the administration persecuted mumineen. Their belongings were seized and they were forced to offer namaaz under imams nominated by the authorities. Congregations to mourn Imam Husain[SA] were strictly prohibited. Mumineen were forced into iftaar during Ramadan ul-Mo'azzam and were forcibly made to sleep during Lailat ul-Qadr. The mausoleums and qabr mubarak of Doat Mutlaqeen[RA] and hudood in Ahmedabad were razed to the ground and mumineen were prevented from performing ziyarat. To avoid persecution, mumineen stopped leaving their houses and a large number of mumineen left Ahmedabad. Mumineen in Ujjain, Sironj, Rampura, Kapadwanj and Khambat were similarly persecuted.

Mukhtar Khan arrests prominent mumineen and they are taken to Aurangzeb

Mukhtar Khan arrested 120 prominent members of the community and kept them in captivity for five months. He demanded a sum of 10,000 rupees for their release but this was refused. Aurangzeb ordered that the captives be brought to his court. During the journey, the detainees were chained and made to endure immense hardship. Among the captives were Maulaya Ali Mohammed[QR], Maulaya Abdur-Rasool[QR], Maulaya Abdul-Waheed[QR], Syedi NajamKhan[QR], Syedi HasanKhan[QR] and Syedi Hamza bhai[QR].

Syedi NajamKhan[QR] and many others pass away in prison

Syedi NajamKhan[QR] was the son of the 33rd dai Syedna FeerKhan Shujauddin[RA] and had held the rank of mazoon during the tenure of the 34th dai Syedna Ismail Badruddin[RA]. He had served dawat and Doat Mutlaqeen[RA] with utmost sincerity and dedication. He expired enroute to Aurangabad and many others passed away in

the prison cell of Ahmednagar.

[todo: mumin to rakha]



The qubba of Syedi NajamKhan[QR] in Aurangabad

Aurangzeb is finally convinced and releases the captives

While in detention, the captives held prolonged deliberations with Aurangzeb, explaining to him the doctrines and tenets of dawat and mumineen's strict conformity to the principles of Islam. Aurangzeb had no choice but to accept that mumineen abided by the laws of Islam and thereafter ordered their release.

Syedna Zakiyuddin[RA]'s health is affected

Syedna Zakiyuddin[RA]'s health was now ailing. During his illness, his son Syedna Moosa Kalimuddin[RA] and grandson Syedna NoorMohammed Nooruddin[RA] remained by his side. Syedna Zakiyuddin[RA] passed away at the age of 63. His laqab Zakiyuddin means 'the Ever-cleansed of deen'.

36

The 36th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Moosa Kalimuddin** bin Syedna Abdut-Taiyib Zakiyuddin[RA]

Wafaat: 22nd Rabi ul-Aakhar 1122/1710
Tenure: 11 years, 5 months and 10 days
Qabr Mubarak: Jamnagar, Gujarat, India

Syedna Moosa[RA]'s early years

Syedna Moosa Kalimuddin[RA] was born during the tenure of his grandfather Syedna Ismail Badruddin[RA] to Fatema Aai Saheba binte Mas'oodKhan. Syedna Badruddin[RA] himself made arrangements for imparting ilm to his young grandson. While still in his youth, Syedna Moosa[RA] was sent with his father Syedna Abdut-Taiyib Zakiyuddin[RA] on an assignment of dawat by Syedna Badruddin[RA]. Later, Syedna Moosa[RA] joined the dars in Ahmedabad which was then headed by Syedi Khan-ji Feer[QR], the eminent intellectual from Udaipur. In the dars, Syedna Moosa[RA] excelled in studies and won accolades from his tutors and fellow students. Syedna Badruddin[RA] bestowed haddiyat upon him at the age of 18.

Syedna Zakiyuddin[RA] confers nass on Syedna Moosa[RA]

Syedna Moosa[RA] had assumed an active role in the administration of dawat after his father Syedna Zakiyuddin[RA] ascended to the throne of dawat. During Syedna Zakiyuddin[RA]'s maiden visit to Ahmedabad, he had publicly declared Syedna Moosa[RA] as his mansoos and elevated him to the rank of mazoon and conferred upon him the laqab 'Kalimuddin'.

Upon assuming office, Syedna Moosa[RA] appointed his brother Syedi ShaikhAdam Safiyuddin[QR] as his mazoon and placed his son, Syedna NoorMohammed Nooruddin[RA], under his tutelage. Syedi ShaikhAdam[QR] ranks as one of the greatest intellectuals of the period whose noble character and personality is eulogized and glorified by Doat Mutlaqeen[RA] and hudood of later periods. He was an erudite scholar, an expert in the realm of ta'weel and haqiqat and a prolific writer.

Syedna Nooruddin[RA] is placed under the tutelage of Syedi ShaikhAdam[QR]

Upon completion of his duty, Syedi ShaikhAdam[QR] beseeched Syedna Moosa[RA] to confer nass upon Syedna Nooruddin[RA] as he had attained perfection in all realms of knowledge and also appoint Syedna Nooruddin[RA] as mazoon in place of himself. Syedna Moosa[RA] was deeply moved by the lofty thoughts of his brother, and recounted similar sentiments expressed over five centuries ago by the 5th dai Syedna Ali bin Maula Mohammed[RA], who had entreated Syedna Hatim[RA] to confer nass upon his own son in lieu of himself. Syedna Moosa[RA] accepted Syedi ShaikhAdam[QR]'s request and proclaimed Syedna Nooruddin[RA] as his mansoos and elevated him to the rank of mazoon. He appointed Syedi ShaikhAdam[RA] as his mukasir.

Syedi ShaikhAdam[QR] beseeches that nass be conferred on Syedna Nooruddin[RA]

Syedna Moosa[RA] took keen interest in the activities of talabat in Jamnagar. He was the first Dai al-Mutlaq to provide students with paper for transcribing theological books of dawat.

Syedi Khan-ji Feer[QR]

Syedna Moosa[RA] reviewed the affairs of dawat and continued its administration in the footsteps of his predecessor. The turbulent situation that prevailed in Ahmedabad and other parts of Gujarat during the tenure of Syedna Abdut-Taiyib Zakiyuddin[RA] continued and the oppression of mumineen remained unabated. During these testing times, Syedi Khan-ji Feer[QR] was the waali of Ahmedabad.

Syedi Khan-ji Feer[QR], the waali of Ahmedabad during turbulent times

He was a native of Udaipur and a descendent of Syedi Fakhruddin Shaheed[QR]. He was a paragon of dedication and devotion in the khidmat of dawat and a prodigious scholar who had acquired knowledge from Syedi NajamKhan bin Syedna FeerKhan Shujauddin[QR]. This ilm he passed to Syedi ShaikhAdam Safiyuddin[QR] and Syedi Luqmaan-ji bin Habibullah. Syedi Khan-ji Feer[QR] headed the dars and remained the waali of Ahmedabad for over three decades. During the time of Syedna Moosa[RA] he held the rank of mukasir.

The learning of Syedi Khan-ji Feer[QR]

The khidmat of Syedi Khan-ji Feer[QR] as a young boy

Syedi Khan-ji Feer[QR] came to Jamnagar at a very tender age to seek ilm from the 34th dai Syedna Ismail Badruddin[RA]. Once, while attending sabaq, he observed that the dai was greatly distressed by a foul smell wafting from the slaughter pit close-by. He unobtrusively went there every night, disposed the rotting innards, cleansed himself and then prayed tahajjud (midnight) namaaz. When Syedna Badruddin[RA] noted that the putrid smell had ceased for some time, he queried his pupils. They degradingly stated that the 'chhokro' or boy from Udaipur had been cleaning the site. Syedna Badruddin[RA] was unhappy at the demeaning reference to Syedi Khan-ji Feer[QR], and exclaimed that this young boy would reach an exalted position in dawat.

Syedna Zakiyuddin[RA] is not satisfied with accounts submitted by Syedi Khan-ji Feer[QR]

When the 35th dai Syedna Abdut-Taiyib Zakiyuddin[RA] visited Ahmedabad, he called for Syedi Khan-ji Feer[QR] to review the financial accounts. Syedi Khan-ji Feer[QR] was then the waali of that city. Due to many unexpected expenditures and his busy schedule, he was unable to format the written accounts to satisfaction. Syedi Khan-ji Feer[QR] submitted the accounts but they were not to the dai's satisfaction. At night, he came to Syedna Zakiyuddin[RA]'s residence for qadambosi. He asked permission from the retainer who forwarded the request to Syedna Zakiyuddin[RA]. But Syedna Zakiyuddin[RA] remained silent. Syedi Khan-ji Feer[QR], however, did not leave the premises but kept vigil at the doorstep of the dai's home.

During the hours after midnight, Syedna Zakiyuddin[RA] inquired from the retainer whether Syedi Khan-ji Feer[QR] was in the premis-

es. The retainer replied that Syedi Khan-ji Feer[QR] was still at the doorstep. The dai then summoned Syedi Khan-ji Feer[QR] and forgave him. He declared that he did what he did to cleanse Syedi Khan-ji Feer[QR].

Syedi Khan-ji Feer[QR] remains at the door of Syedna Zakiyuddin[RA]

Syedi Khan-ji Feer[QR] suffered a grave tragedy when his young son Ali bhai was killed in captivity by the enemies. This tragedy took place in 1114/1703 in Ahmedabad. Syedi Khan-ji Feer[QR] left Ahmedabad for his native town of Udaipur. He passed away on 2nd Moharram ul-Haraam 1118/1706 aged 88, during the reign of Syedna Moosa Kalimuddin[RA].

Syedi Khan-ji Feer[QR] passes away in Udaipur



The qubba of Syedi Khan-ji Feer[QR] in Udaipur



Syedna Aali Qadr Mufaddal Saifuddin[TUS] placing flowers on the qabr mubarak of Syedi Khan-ji Feer[QR]

Syedna Moosa[RA] was extremely humble, gracious and hospitable. When a Yemeni delegation visited the dai's hazrat, he made sure that they had a comfortable stay considering their long journey. Among the delegates was Shaikh Ahmed bin Hasan and Shaikh Hasan bin Mohammed. A large number of mumineen in Yemen who had broken their allegiance, re-entered the fold of dawat under the guidance of Shaikh Ahmed bin Hasan. According to one estimate, around 10,000 people gave misaaq to the Dai al-Mutlaq.

The graciousness of Syedna Moosa[RA]

Syedna Moosa[RA] was extremely distressed during his last days due to the harassment and oppression of the ruler of Jamnagar. Enemies of the dai provoked the Jaam that Syedna Moosa[RA], by virtue of his being head of the community, was custodian of a huge treasury. They incited the Jaam to extort a large sum of money from him. The ruler summoned Shaikh Jiva-ji, uncle of Syedna Moosa[RA], and made his intentions known. Shaikh Jiva-ji apprised Syedna Moosa[RA] of the malicious designs of the ruler and it was decided that a delegation be sent to meet the ruler before the latter sent his demand. When Shaikh Jiva-ji, Syedna Ibrahim Vajihuddin[RA], who was a student at that time, and Syedna Nooruddin[RA] called on the ruler, the latter put them into prison. Shaikh Jiva-ji was poisoned by the ruler's wife and expired in captivity.

The ruler of Jamnagar harasses Syedna Moosa[RA] and imprisons Syedna Nooruddin[RA]

Meanwhile, Syedna Moosa[RA]'s health deteriorated rapidly. Syedna Nooruddin[RA], who was still in captivity, was sent a message to accept the demand of the Jaam to pay 3 lakh mehmoodis. As directed, a promissory note was given to the Jaam and Syedna Nooruddin[RA] was released. Syedna Moosa[RA] expressed relief and joy from his deathbed when his son Syedna Nooruddin[RA] arrived. He reaffirmed nass on Syedna Nooruddin[RA] and made him the custodian of all his books and other movable and immoveable properties in the presence of Mulla Habibullah bin Mohammed Khan, Maulaya Abdur-Rahim bin Mulla Taiyib Khan[QR], Mulla Taiyib-ji bin ShamasKhan and Mulla Vali-ji bin Adam-ji. His laqab was 'Kalimuddin' meaning 'the Articulate One of deen'.

Syedna Nooruddin[RA] is released when Syedna Moosa is on his deathbed

37

The 37th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna NoorMohammed Nooruddin** bin Syedna Moosa Kalimuddin[RA]

Wafaat: 4th Rajab ul-Asab 1130/1718
Tenure: 8 years, 2 months and 11 days
Qabr Mubarak: Mandvi, Gujarat, India



The qubba mubaraka of Syedna Nooruddin[RA], dedicated by Syedna Mohammed Burhanuddin[RA] in 1420H



Syedna Mohammed Burhanuddin[RA] reciting salaam by the qabr mubarak of Syedna Nooruddin[RA]

Syedna Nooruddin[RA], the noble and radiant

Syedna NoorMohammed Nooruddin[RA], son of Syedna Moosa Kalimuddin[RA] and Zahra Aai Saheba binte Dosa-ji, occupies a place of high esteem in the annals of dawat. His laqab Nooruddin means 'the Radiance of deen' and like his name and laqab, he was radiant and stately in his appearance and bearing. In an oft recited verse in honour of Syedna Nooruddin[RA], *'Noor rupala suhamana'*, his gracefulness is aptly likened to a lotus flower. The 34th dai Syedna Ismail Badruddin[RA] during whose tenure he was born, had prophesised that Syedna Nooruddin[RA] would ascend to the august office of al-Dai al-Mutlaq.

The early years of Syedna Nooruddin[RA]

At the age of five, Syedna Nooruddin[RA] learnt the Qur'an from a tutor and later his grandfa ther, the 35th dai Syedna Abdut-Taiyib Zakiyuddin[RA], taught him arithmetic and writing before imparting ilm from the books of dawat. Syedna Nooruddin[RA] was so close to Syedna Zakiyuddin[RA] that he counted him as his fourth son, even though Syedna Nooruddin[RA] was his grandfather. Upon the wafaat of his grandfather, Syedna Nooruddin[RA] was entrusted by Syedna Moosa[RA] to his brother and mazoon, the eminent scholar Syedi ShaikhAdam Safiyuddin[QR], to imbue in him knowledge. Upon his brother's request, Syedna Moosa[RA] thereafter conferred nass upon Syedna Nooruddin[RA].

Syedna Nooruddin[RA] is forced to sell his assets to pay off the Jaam

Syedna Nooruddin[RA]'s reign witnessed instability due to the hostility of Jaam. He had imprisoned Syedna Nooruddin[RA] and released him close to the wafaat of Syedna Moosa[RA]. When Syedna Nooruddin[RA] assumed the sacred office, the Jaam demanded that he fulfill the financial commitment made in exchange for his release and began to harass him. His men surrounded the dai's residence to pressurize him into paying the money. Eventually, Syedna Nooruddin[RA] had to sell most of his properties to pay off the Jaam.

Syedna Nooruddin[RA] leaves Jamnagar for the Morbi

Conditions soon became intolerable and Syedna Nooruddin[RA] secretly left Jamnagar in the dark of the night with Mulla Moosa-bhai, Moosa Udaipuri and Syedna Ibrahim Vajihuddin[RA], who was to become the 39th dai. They journeyed by foot and had to wade through waterlogged tracts due to the monsoons. They reached Dhrol, where Syedna Nooruddin[RA] spent a few days at the home of Dosa-ji, an uncle of his aqilat Fatema Aai Saheba. Thereafter, they travelled to Morbi via Wankaner where Syedna Nooruddin[RA] was warmly received by mumineen and the local ruler, Kaya-ji, who was extremely pleased to welcome the dai.

The town of Morbi held special significance to Syedna Nooruddin[RA] for it is here that his ancestor Maulaya Raja bin Dawood[QR] was buried. Maulaya Raja[QR] had migrated to Morbi when the renegade Jafar threatened him to leave Patan, and was buried in the same city.

Syedna Nooruddin[RA] calls his cousin Syedna Badruddin[RA] to Morbi

Syedna Nooruddin[RA] thereafter made Morbi the headquarters of dawat. He built a masjid and constructed houses for students and mumineen. A well was dug for the benefit of the inhabitants. Kaya-ji maintained cordial relations with Syedna Nooruddin[RA] and looked after him well. Syedna Nooruddin[RA] called Syedna Ismail Badruddin[RA], his cousin and son of his mentor Syedi ShaikhAdam[QR], to Morbi along with other family members. Syedna Badruddin had stayed back in Jamnagar as he was ill. Syedi Qa-

simKhan bin Syedi Hamza bhai[QR] and his son Syedi Hamza bhai[QR], and Syedi AbdulQadir Hakimuddin[QR] from Ujjain also arrived to pay their respects to the incumbent dai.



The masjid in Morbi built by Syedna Nooruddin[RA]

The Jaam dies and is succeeded by his son

When the Jaam finally learnt that Syedna Nooruddin[RA] had left for Morbi, he dispatched a force to apprehend the dai but did not succeed. He even asked Kaya-ji to surrender Syedna Nooruddin[RA], but was refused. When all attempts failed, he looted the house of Syedna Kalimuddin[RA] and seized other letters of dawat. Six months thereafter, the Jaam died and his body was infested with worms. He was succeeded by his son Raj Singh.

The new Jaam is friendly and tolerant towards the dai and mumineen

Jaam Raj Singh was friendly towards the dai and mumineen. He was also personally indebted to Syedna Nooruddin[RA]. This was because Syedna Nooruddin[RA] had saved his life by administering a herbal remedy when his step mother had poisoned him. Raj Singh repeatedly urged the dai to return to Jamnagar assuring his safety and security. To test his sincerity, Syedna Nooruddin[RA] dispatched his emissary to collect the promissory note of three lakh mehmoodis that Raj Singh's father had exacted from Syedna

Nooruddin[RA]. When Raj Singh returned the note, Syedna Nooruddin[RA] made preparations to return to Jamnagar.

Syedna Nooruddin[RA] returns to Jamnagar

On 14th Zilhijjat il-Haraam 1124H, Syedna Nooruddin[RA] left Morbi with an entourage of 50 talabat and arrived in Jamnagar on the eve of the 17th to a warm welcome from Raj Singh and the residents of the city. Excluding the sick and the weak, residents of all religions came out to welcome Syedna Nooruddin[RA]. Syedna Nooruddin[RA] expressed his happiness on returning to the city of his forefathers after three years. He built a masjid in Jamnagar and named it 'Noor Masjid'.

Hudood of dawat are elevated in ranks

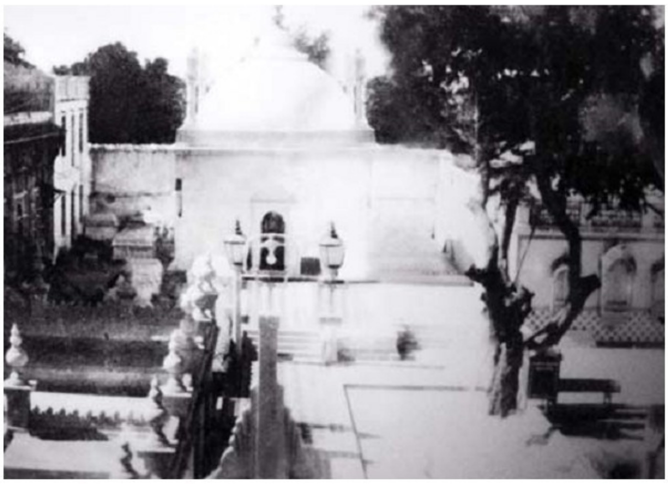
A few days later, on 7th Moharram ul-Haraam, he elevated Syedi AbdulQadir Hakimuddin[QR] to the rank of mukasir and granted him permission to proceed to Rampura. The rank of mazoon was given to Syedi QasimKhan bin Syedi Hamza bhai[QR], while Syedna Ismail Badruddin[RA] was given the rank of raas ul-hudood. Later, Syedna Nooruddin[RA] bestowed the rank of mazoon on Syedna Badruddin[RA] and conferred nass upon him. Syedi QasimKhan[QR] was made mukasir and Syedi AbdulQadir Hakimuddin[QR] was made raas ul-hudood.

The Jaam is slain and Syedna Nooruddin[RA] migrates to Mandvi

Shortly afterwards, Raj Singh was slain by his brother and Jamnagar was once again in turmoil. Syedna Nooruddin[RA] discerned that hostilities would resume and his stay in Jamnagar was unsafe. He therefore migrated to Mandvi, a coastal town in the province of Kutch. Mandvi was made the headquarters of dawat and Syedna Nooruddin[RA] conducted the affairs of dawat from there. Around this period extensive areas of Gujarat were struck by drought causing severe scarcity of food. Syedna Nooruddin[RA] dispatched food grains to the affected areas and directives were issued to his ummal (plural of amil or religious administrator) to undertake relief measures and give succour to mumineen in every possible manner.



Arched entrance of the old qubba mubaraka of Syedna Nooruddin[RA] that existed a century ago



The old qubba mubaraka of Syedna Nooruddin[RA]

On 1st Rajab ul-Asab 1130H, Syedna Nooruddin[RA] fell while climbing a staircase and was severely injured. When his condition deteriorated, he reiterated the appointment of Syedna Ismail Badruddin[RA] as his mansoos to the notables present at his bedside. Syedna Nooruddin[RA] passed away three days later and was buried on the plot of land that was earlier acquired on his directive in Mandvi. The shock of her husband's demise was too heavy for Fatema Aai Saheba to bear and she too expired a day later on the 5th.

Syedna Nooruddin[RA] suffers an accident and reiterates Syedna Badruddin[RA] as his mansoos

Mumineen congregate in large numbers at the qabr mubarak of Syedna Nooruddin[RA] for ziyarat. In 1420/1999, the 52nd dai Syedna Mohammed Burhanuddin[RA] dedicated a new mausoleum and a masjid in the precincts.



Syedna Aali Qadr Mufaddal Saifuddin[TUS] reciting salaam by the qabr mubarak of Syedna Nooruddin[RA]

38

The 38th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Ismail Badruddin** bin Syedi ShaikhAdam Safiyuddin[RA]

Wafaat: 7th Moharram ul-Haraam 1150/1737
Tenure: 19 years, 6 months and 3 days
Qabr Mubarak: Jamnagar, Gujarat, India



Syedna Mohammed Burhanuddin[RA] at the qabr mubarak of Syedna Badruddin[RA]

Syedna Badruddin^RA's esteemed father, Syedi ShaikhAdam^QR

Syedna Ismail Badruddin^RA was born in Udaipur on 28th Zilhijjat il-Haraam 1097/1686 during the tenure of the 35th dai Syedna Abdut-Taiyib Zakiyuddin^RA. His father Syedi ShaikhAdam Safiyuddin^QR was an erudite scholar and a prolific writer who holds an esteemed position in dawat. Syedi ShaikhAdam^QR rendered distinguished service to his brother, the 36th dai Syedna Moosa Kalimuddin^RA.

Syedna Badruddin^RA's early years

Syedna Badruddin^RA lost both his parents while he was still young. Upon the demise of his father, Syedna Badruddin^RA was taken under the care of Syedna Moosa^RA. Syedna Moosa^RA solemnised his misaaq and also gave his daughter Jivana baisaheba to him in marriage. After the demise of Syedna Moosa^RA, he was raised by his cousin and predecessor Syedna NoorMohammed Nooruddin^RA who imparted ilm to him.

Syedna Moosa^RA sends Syedna Badruddin^RA on numerous assignments

Syedna Badruddin^RA used to constantly stay in the service of Syedna Nooruddin^RA, answering communique and tutoring students being some of the tasks allotted to him. He was also sent on numerous assignments to Kutch and other towns around Jamnagar. He successfully completed these tasks and gained the confidence of the dai. Syedna Nooruddin^RA then elevated him to the position of raas ul-hudood and put him in charge of the dars. Later, Syedna Nooruddin^RA appointed him as mazoon and conferred nass upon him.

Jamnagar is retained as the capital of dawat

Syedna Badruddin^RA resided at Jamnagar which he retained as the administrative capital of dawat. He adopted many measures for the well-being of students of the dars. He renovated and restored the masjid that his great grandfather and namesake, the 34th dai Syedna Ismail Badruddin had built in Jamnagar.

Syedna Ismail Badruddin^RA introduced the tradition of serving meals to zaa'ereen (pilgrims) who visited Jamnagar on the occasion of urs mubarak.

Syedna Badruddin^RA had one daughter by his marriage with Jivana Aai Saheba. By his second marriage with Fatema Aai Saheba,

he had two sons, Syedi Abde-Moosa Kalimuddin[QR] and Syedna Abdut-Taiyib Zakiyuddin[RA]. The former held the rank of mukasir while the latter adorned the office of al-Dai al-Mutlaq as its 41st incumbent. At a later part, Syedi Shamas bhai bin HasanKhan[QR] also held the rutba of mukasir.

The children of Syedna Badruddin[RA]

During the begining of the tenure of Syedna Badruddin[RA], the rank of mazoon was held by Syedi QasimKhan Zainuddin[QR]. Syedi QasimKhan[QR] was the waali of Surat and Ahmedabad and had rendered khidmat to three Doat Mutlaqeen[RA]. By his efforts, a key person of the Hujumiya sect entered the fold of dawat and this completely debilitated their movement. Upon his wafaat in 1133H, Syedi AbdulQadir Hakimuddin bin Syedi Bawa Mulla Khan[QR], and later on Syedi QaziKhan bin Ali[QR], was appointed as mazoon.

The khidmat of Syedi QasimKhan[QR]

Syedi QaziKhan[QR] had the privilege of tutoring Syedna NoorMohammed[RA] in his early years and he served four Doat Mutlaqeen[RA]. The other singular honour that he had was that Imam uz-Zaman[SA] appeared in his dream. He never missed the namaaz of shafaa. He was the waali of Sidhpur and due to him many mumineen domiciled there. He had to face a lot of hardships due to the hostile atmosphere in Gujarat. Even after he passed away in 1141H, his qabr was dug up in Sidhpur, but miraculously he appeared as fresh as the day he passed away.

The devoutness of Syedi QaziKhan[QR]

A terrible calamity occurred on 5th Shawaal ul-Mukarram 1142H when Syedi AbdulQadir Hakimuddin[QR] passed away in Burhanpur. Syedna Badruddin[RA] had appointed him as his mansoos. Syedi Hakimuddin[QR]'s dedication, devotion and sincerety towards dawat and dai rank as one of the most extraordinary and luminous in the annals of dawat.

Syedi AbdulQadir Hakimuddin[QR] passes away

Syedna Badruddin[RA] left Jamnagar for Mundra in Kutch when the local ruler turned hostile and the situation became volatile. Prior to his departure to Mundra, Syedna Badruddin[RA] solemnized the marriage of his daughter Dosi baisaheba with Syedi ShaikhAdam

Syedna Badruddin[RA] falls sick and reaffirms nass on Syedna Vajihuddin[RA]

bin Syedna NoorMohammed Nooruddin[RA]. Mundra was made daar ul-hijrat. Syedna Ismail Badruddin[RA] built a masjid and established the dars. In Mundra he fell ill and when recovery seemed uncertain, he re-affirmed his earlier pronouncement of nass upon Syedna Ibrahim Vajihuddin[RA], son of Syedi AbdulQadir Hakimuddin[QR]. Thereafter he travelled to Jamnagar, where he passed away. He was buried in the precincts of his ancestors.



The intricately carved door of the mansion of Syedna Badruddin[RA] at Mundra

The Sulaimani leader in Yemen predicts that the righteous dai would pass away that month

An interesting episode in Yemen on the wafaat of Syedna Ismail Badruddin[RA] is recorded by Syedi Qamruddin bhaisaheb[QR], son of the 40th dai Syedna Hebatullah[RA]. In Yemen, the Sulaimani leader declared in his sermon during Moharram ul-Haraam that the righteous dai would pass away that very month. He was supposedly knowledgeable in astrology and meant the prediction to refer to himself. The congregation of Sulaimanis who were present were perplexed by the pronouncement of their leader who seemed robust and healthy at the time.



The ibarat written by Syedna Taher Saifuddin[RA] and Syedna Mohammed Burhanuddin[RA] on the wooden rafter of the mansion of Syedna Badruddin[RA]

The news of Syedna Badruddin[RA] passing away reaches Yemen

After sometime, news reached Yemen that Syedna Badruddin[RA] had passed away in Jamnagar. Mumineen gathered at the masjid for reciting Qur'an in memory of their departed dai. The Sulaimanis, on learning of the demise of Syedna Badruddin[RA], recalled the prediction of their leader and silently accepted the legitimacy of Syedna Badruddin[RA].

39

The 39th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Ibrahim Vajihuddin** bin Syedi AbdulQadir Hakimuddin[RA]

Wafaat: 17th Moharram ul-Haraam 1168/1754
Tenure: 18 years and 10 days
Qabr Mubarak: Ujjain, Madhya Pradesh, India



The qubba mubaraka where Syedna Vajihuddin[RA], Syedna Hebatullah[RA] and Syedna Najmuddin[RA] are buried



Syedna Aali Qadr Mufaddal Saifuddin[TUS] placing flowers on the qabr mubarak of Syedna Vajihuddin[RA] in 1435H

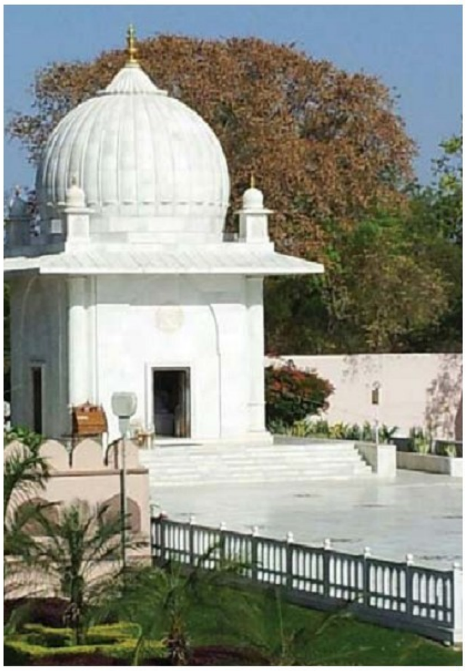
Syedna Vajihuddin[RA], the first dai from the lineage of Syedi Hakimuddin[RA]

Syedna Ibrahim Vajihuddin[RA] was born on 22nd Rabi ul-Awwal 1101/1690. He was the son and grandson of two illustrious hudood, Syedi AbdulQadir Hakimuddin[QR] and Syedi Bawa Mulla Khan bin Mulla Habibullah[QR] respectively.

Syedi Bawa Mulla Khan[QR] and Syedi AbdulQadir Hakimuddin[QR]

The noble persona of Syedi Bawa Mulla Khan[QR]

Syedi Bawa Mulla Khan[QR] was a native of Islampura. He was a pious and noble person who had performed khidmat of the dai and dawat with ikhlaas and dedication and is thus affectionately called 'Bawa' or father. He did not possess abundant wealth, yet helped needy mumineen with the resources he had. It is narrated that Syedi Bawa Mulla Khan[QR] used to maintain a horse outside the masjid for the use of anyone who needed transport. He lies buried in Rampura.



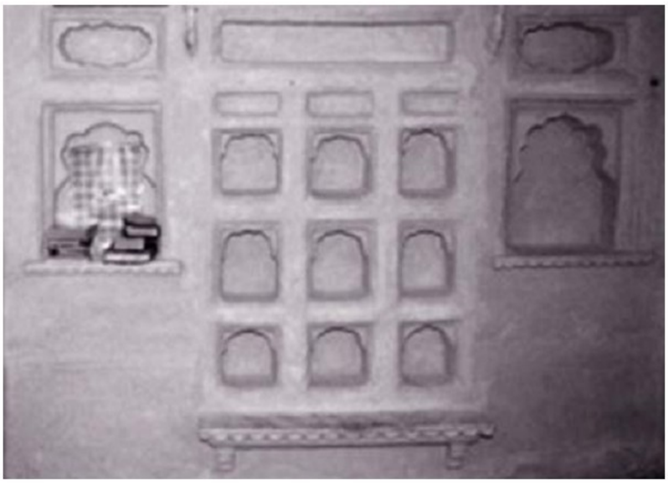
The qubba of Syedi Bawa Mulla Khan Saheb[QR] in Rampura

Nass was performed on Syedi Hakimuddin[QR]

His son Syedi AbdulQadir Hakimuddin[QR] ranks as one of the most illustrious personalities of dawat. Born during the tenure of the 34th dai Syedna Ismail Badruddin[RA], he held the rank of mukasir during the reign of Syedna NoorMohammed Nooruddin[RA]. Later he was elevated to the position of mazoon by the 38th dai Syedna Ismail Badruddin[RA]. Then, Syedna Badruddin[RA] chose him as his mansoos, but Syedi Hakimuddin[QR] fell ill and passed away in Burhanpur.

Syedi Hakimuddin[RA], the prolific scribe and poet

Syedi AbdulQadir Hakimuddin[RA] was the personification of intense piety, nobility, humility and sublimity. He had committed the entire Qur'an to memory and when he recited the Qur'an, his audience was mesmerised. A prolific scribe and poet, Syedi Hakimuddin[RA] penned thousands of verses in glorification of all Doat Mutlaqeen[RA] as well as many illustrious personalities of dawat. He also composed the shahadat of Khamsat At'haar[SA], including the entire maqtal of Imam Husain[SA], in verse. It was his routine to rise early, much before fajr namaaz and transcribe books of dawat. In this manner, he finished transcription of two complete khazana (sets) of the books of dawat.





Rare photos of the room where Syedi AbdulQadir Hakimuddin[QR] used to recite the Qur'an and Syedna Aali Qadr Mufaddal Saifuddin[TUS] visiting that room

The noble and universally followed customs attributed to Syedi Hakimuddin[QR]

Two noble customs that are universally followed today by mumineen are also attributed to Syedi Hakimuddin[QR]; the first is of giving sabeel (more completely known as 'Sabeel ul-khaire wal-Barakat') and the second of daur or recital of Qur'an by turn after fajr namaaz. Today, his final resting place in Burhanpur attracts thousands of pilgrims.

[todo: margin and 2nd burial]

So lofty is the rank of Syedi Hakimuddin[QR], that the 41st dai Syedna Abdut-Taiyib Zakiyuddin[RA], who is also buried in Burhanpur,

willed close to his wafaat that mumineen should first pay homage to Syedi Hakimuddin[QR] before coming to his own qabr mubarak. Allah[TA] showered his bounties on Syedi Hakimuddin[RA] for his piety and holiness by bestowing in his progeny many Doat Mutlaqeen[RA] and hudood, the first being his son Syedna Vajihuddin[RA]. The 52nd dai Syedna Mohammed Burhanuddin[RA] built a magnificent marble mausoleum over the qabr mubarak of Syedi Hakimuddin[QR]. The 53rd dai Syedna Aali Qadr Mufaddal Saifuddin[TUS] is the fourteenth dai in his lineage.



The qubba mubaraka of Syedi AbdulQadir Hakimuddin[QR] in Burhanpur

Syedna Vajihuddin[RA] rises in the ranks of dawat

Syedna Ibrahim Vajihuddin[RA] received elementary education from his distinguished father and later went to Jamnagar to pursue higher learning under the 38th dai Syedna Ismail Badruddin[RA]. After he attained mastery in the highest realms of ilm, the dai bestowed upon him the rank of raas ul-mafaseeh. When Syedna Vajihuddin[RA] returned to Ujjain, he assisted his father in the affairs of dawat. He also undertook numerous assignments on behalf of his father, visiting centres of mumineen, particularly in the region of

Malwa. When Syedna Badruddin[RA] was blessed with a son in the person of Syedi Abde-Moosa[QR], the dai honoured Syedna Vajihuddin[RA] with haddiyat to mark the joyous event.

Syedna Vajihuddin[RA] is appointed as the waali of Ujjain

After Syedi AbdulQadir Hakimuddin[RA] passed away in Burhanpur in 1142H, Syedna Vajihuddin[RA] was given the post of the waali of Ujjain, the post held by his late father. During his tenure as the waali of Ujjain, he frequently visited the towns and cities of mumineen under his jurisdiction. Syedna Badruddin[RA] also authorised him to tutor the pupils who had earlier received ilm from his father.

Ujjain and surrounding areas are struck by a severe drought

The next year, in 1143H, Ujjain and the surrounding areas were struck by a severe drought resulting in an acute scarcity of food grains. Clerics of diverse faiths conducted religious services to bring about rain. Muslims too conducted special prayers led by the ruler of the town. However, there was no sign of the rains. At that time, the local population remarked that mumineen were not performing prayers for rain considering their ample stock of grains.

Syedna Vajihuddin[RA] prays and the sky breaks in rain

That coming Friday, Syedna Vajihuddin[RA] along with a large congregation of mumineen, crossed the River Shipra on the outskirts of Ujjain and prayed for rain till the time of asr (later afternoon). The residents of the town including detractors gathered in large numbers along the route to witness the procession of mumineen. Whilst Syedna Vajihuddin[RA] prayed, the sky turned gloomy and in due time heavy rain followed. Mumineen ran for shelter, but Syedna Vajihuddin[RA] restrained them stating that this was the blessing of Allah[TA]. The adversaries present there were completely dumbfounded and confessed that Syedna Vajihuddin[RA]'s prayers were answered because they were true and genuine. Thereafter, Syedna Vajihuddin[RA] led mumineen in doa for three consecutive days.



An old picture of the River Shipra in Ujjain where Syedna Vajihuddin[RA] performed doa for rains

Syedna Badruddin[RA] asks Syedna Vajihuddin[RA] to settle a dispute in Sironj

In 1149H, Syedna Badruddin[RA] directed Syedna Vajihuddin[RA] to proceed to Sironj, a town in Malwa, to review the affairs of the local jamaat and also to resolve a long-standing dispute between two parties in the community. Syedi Luqmaan-ji bin Habibullah[QR], one of the distinguished hudood of the time, was already in Sironj on the instructions of the dai. Syedna Vajihuddin[RA] reviewed the long-persisting dispute and opined for an amicable settlement, while Syedi Luqmaan-ji[QR] favoured a just and fair resolution.

Syedna Badruddin[RA] expires with the dispute still pending

With the verdict still pending, a messenger conveyed to Syedna Vajihuddin[RA] the sad news of the wafaat of Syedna Badruddin[RA] in Jamnagar. He also carried an epistle of the departed dai elevating Syedna Vajihuddin[RA] to the august office of al-Dai al-Mutlaq. Syedna Vajihuddin[RA], before leaving Sironj, brought the unresolved dispute to the attention of Syedi Luqmaan-ji[QR]. Syedi Luqmaan-ji[QR], a man of immense ikhlaas and dedication, humbly stated that Syedna Vajihuddin[RA]'s judgement on the matter was now final as he held the exalted office of al-Dai al-Mutlaq.

Syedna Vajihuddin[RA] makes Ujjain the capital of dawat

Syedna Vajihuddin[RA] returned to Ujjain in the month of Safar ul-Muzaffar the following year in 1150H. Mumineen in Hind and Yemen were notified of the wafaat of Syedna Badruddin[RA] and the ascension of Syedna Vajihuddin[RA] as the 39th incumbent to the office of al-Dai al-Mutlaq. Syedna Vajihuddin[RA] made Ujjain the administrative centre of dawat. His predecessors had functioned from Jamnagar for 85 years from the time of the 34th dai Syedna Ismail Badruddin[RA], who had assumed office in 1065H. Scholars and students therefore migrated to Ujjain, the new headquarters of dawat. In 1151H, the administration of dawat was temporarily shifted to Rampura, the ancestral town of Syedna Vajihuddin[RA]. This was to avoid confrontation with the local ruler of Ujjain who had become hostile.

Syedna Vajihuddin[RA] proclaims Syedna Hebatullah[RA] as his mansoos

The rank of mazoon during the reign of Syedna Vajuhuddin[RA] was granted to Syedi ShaikhAdam[QR] bin Syedna NoorMohammed Nooruddin[RA] and Syedi Ali bin Firoz[QR] was mukasir at the time. After the demise of Syedi ShaikhAdam[QR] in 1158H, Syedna Vajihuddin[RA] bestowed that rank upon his own son, Syedna Hebatullah[RA]. That same year, during the wa'az of Eide-Ghadeere-Khum, Syedna Vajihuddin[RA] proclaimed Syedna Hebatullah[RA] as his mansoos.

The hudood of Syedna Vajihuddin[RA]

Syedna Hebatullah[RA] assisted his father in successfully conducting the administrative and religious affairs of dawat. Whenever Syedna Vajihuddin[RA] visited mumineen in various towns and cities, Syedna Hebatullah[RA] stayed back in Ujjain and managed the affairs of dawat. Besides his sons Syedna Hebatullah[RA], Syedi Ismail bhaisaheb[QR] and Shaikh Khan bhai[QR], other notables who dedicatedly served Syedna Vajihuddin[RA] were Syedi Dawood bhai bin Syedi Hakimuddin[QR], Syedi Luqmaan-ji bin Syedi Dawood[QR], Syedi Hamza bhai bin Syedi QasimKhan[QR], Syedi Abde-Moosa bin Syedna Ismail Badruddin[QR] and Syedi Luqmaan-ji bin Habibullah[QR].

Syedi Abde-Moosa[QR] and Syedna Abdut-Taiyib Zakiyuddin[RA] were the two sons of Syedna Vajihuddin[RA]'s predecessor, Syedna Ismail Badruddin[RA]. They were nurtured and brought up by Syedna Vaji-

Syedna Vajihuddin[RA] solemnizes marriages in his family

huddin[RA]. In 1159H, he solemnized with great pomp and splendour their marriages and that of his son Syedi Ismail bhaisaheb[QR]. He gave his daughter Buji baisaheba in marriage to Syedi Abde-Moosa[QR] and his grand daughter, Khadija Aai Saheba binte Syedna Hebatullah[RA], to Syedna Zakiyuddin[RA]. On the invitation of the dai, mumineen from Malwa, Deccan and Gujarat gathered in large numbers in Ujjain to participate in the celebrations and barakat.

Syedna Vajihuddin[RA] suffers a stroke and expires soon after

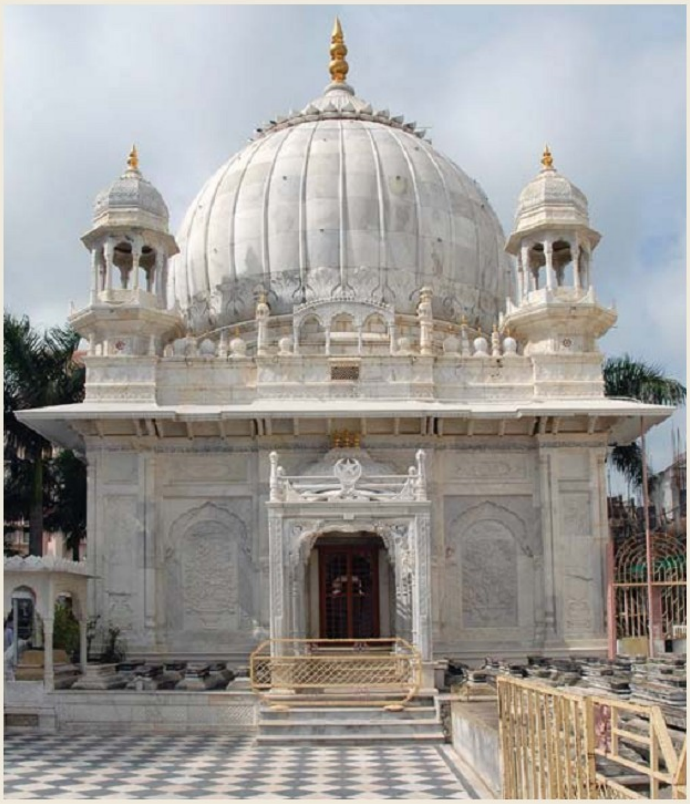
In 1167H, Syedna Vajihuddin[RA] suffered a stroke which resulted in paralysis. The following year, the wa'az of Ashara Mubaraka was delivered by his son and mansoos Syedna Hebatullah[RA]. Before his demise, Syedna Vajihuddin[RA] summoned hudood and high ranking dignitaries of dawat and reaffirmed nass on Syedna Hebatullah[RA]. Syedna Vajihuddin[RA] passed away on 17th Moharram ul-Haraam, a week after Aashura, at the age of 58. His ghusul was performed by Syedi Luqmaan-ji bin Habibullah[QR] and the janaza namaaz was led by Syedna Hebatullah[RA]. His laqab Vajihuddin means 'the Illustrious Personage of deen'.

Syedna Vajihuddin[RA] was buried in Ujjain, the first Dai al-Mutlaq to be buried there.

40

The 40th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Hebatullah al-Mo'ayyad fid-Deen** bin Syedna Ibrahim Vajihuddin^RA

Wafaat: 1st Shabaan ul-Kareem 1193/1779
Tenure: 25 years, 6 months and 14 days
Qabr Mubarak: Ujjain, Madhya Pradesh, India



The qubba mubaraka where Syedna Hebatullah^RA is buried



Syedna Aali Qadr Mufaddal Saifuddin[TUS]
performing ziyarat of Syedna Hebatulla[RA]

Syedna Hebatullah[RA] used to successfully administer affairs in the absence of his father

Syedna Hebatullah al-Mo'ayyad fid-Deen was born on 16th Rabi ul-Awwal 1125/1713 and was nurtured and educated by his father Syedna Ibrahim Vajihuddin[RA]. He showed keen interest in the affairs of dawat from an early age and during the absence of Syedna Vajihuddin[RA] from Ujjain, he successfully administered the affairs of dawat. On numerous occasions, he was sent on assignments to Udaipur, Rampura, Burhanpur and other cities in Malwa to receive wajebaat and to review the religious and social affairs of mumineen. Syedna Hebatullah[RA] was 43 years old when he ascended to the office of al-Dai al-Mutlaq in 1168/1754. During his tenure he called upon his followers to strictly adhere to sharia, especially to pray namaaz in masjid with imamat.

Syedna Hebatullah[RA] urged students to learn Arabic, the language of the Qur'an and observed the practice of his predecessors of delivering wa'az on Fridays.

A dispute arises between the ruler of Ujjain and Syedna Hebatullah[RA]'s brother

In Ujjain, the relations of mumineen with the locals were strained at one point of time, due to a dispute between the dai's brother Syedi Khan bhaisaheb[QR] and the ruler Rama Rao. As a result, mumineen ceased all dealings with the locals. Syedna Hebatullah[RA] was then on a visit to Rampura and on learning about the situation, postponed his return to Ujjain. On the demise of his sis-

ter, he travelled discreetly to Ujjain and again returned to Rampura. After six months, Rama Rao tendered an apology and expressed his regret to Syedna Hebatullah[RA] through an emissary and the dai thus returned to Ujjain.

In 1172H, Syedna Hebatullah[RA] visited Burhanpur, Aurangabad, Pune and Surat. He visited Surat thrice during his tenure, knowing that it would be an important center of dawat in the future. During his stay in Surat, he was deeply distressed by the spiritual and moral decline of the mumineen there. Syedna Hebatullah[RA] delivered wa'az on Fridays in which he insisted that mumineen strongly adhere to sharia. The eminent scholar Syedi Luqmaan-ji bin Habibullah[QR] was entrusted with the task of guiding the mumineen there.

Syedna Hebatullah[RA] seeks to reform the mumineen of Surat

While in Surat, Syedna Hebatullah[RA] received the sad news of his mazoon, Syedi Dawood bhai bin Syedi AbdulQadir Hakimuddin[QR], passing away in Ujjain. Shortly afterwards, Syedi Luqmaan-ji[QR] passed away in Surat on 8th Jumadal-Ukhra 1173H and this too caused great grief to him. Syedna Hebatullah[RA] led the janaza namaaz of Syedi Luqmaan-ji[QR]. Syedi Luqmaan-ji[QR] had sincerely and dedicatedly served dawat. He always led namaaz in the masjid. Even when his legs ailed him, he had a rope hung in the mihrab which he used for support to stand and sit while praying namaaz. He was a master in jurisprudence and had studied 'Da'aim ul-Islam' 40 times. Da'aim ul-Islam is the celebrated work of Syedna al-Qazin-No'maan[RA], a great jurist who had performed khidmat of four A'immat Tahereen[SA] in North Africa and had served as chief justice of the Fatemi Kingdom.

Syedi Luqmaan-ji[QR] passes away

The tenure of Syedna Hebatullah[RA] coincided with the start of British rule in India. Surat was growing rapidly as a commercial centre and a port city. Ships from London brought European merchandise to Surat while Indian goods were shipped to Europe from the city. The British governor of Mumbai had posted a senior ranking officer in Surat with the designation of Collector while the local Nawab was the nominal ruler.

The start of British rule coincides with the tenure of Syedna Hebatullah[RA]

During the early days of Syedna Hebatullah[RA]'s stay in Surat, Mr. Perez was the British Commissioner there. He was of friendly disposition and maintained cordial relations with Syedna Hebatullah[RA]. Shortly afterwards, Mr. Perez was transferred from Surat and the situation reversed with the appointment of Mr. Hodges as the Commissioner. The dai's enemies were able to prejudice Mr. Hodges against Syedna Hebatullah[RA].

The Nawab puts Syedna Hebatullah[RA] under house arrest

The Nawab had harboured hostility towards the dai and mumineen, and the cordial relations that existed between Syedna Hebatullah[RA] and Mr. Perez was a serious impediment to him. With Mr. Perez gone, he summoned Syedna Hebatullah[RA] to his residence and put him under house arrest along with Mulla Moosa Umrethi, a notable of Surat. The residence of Syedna Hebatullah[RA] was sealed by the Nawab's men to prevent removal of any valuables. After three days in captivity, Syedna Hebatullah[RA] was set free on a warranty of one lakh rupees.

Syedna Hebatullah[RA] arrives at Bilimora and is warmly welcomed by the ruler

On 22nd Moharram ul-Haraam 1177H, Syedna Hebatullah[RA], after a stay of four years, discreetly left Surat and travelled to the nearby town of Bilimora. The ruler of Bilimora, a generous and warm-hearted nobleman, welcomed Syedna Hebatullah[RA] and accommodated him with hospitality. Syedna Hebatullah[RA] was deeply moved by this gesture and offered gifts to his benefactor, which the latter declined and instead solicited his benedictions.

Syedi Qamruddin bhaisaheb[QR] is born

After leaving Bilimora, Syedna Hebatullah[RA] spent 3 months and 14 days in Songarh. Here, a son in the person of Syedi Qamruddin bhaisaheb[QR] was born. Syedi Qamruddin bhaisaheb[QR] was later to become an eminent historian and much that is known of Syedna Hebatullah[RA] is sourced from his writings.

The ruler of Bilimora's gain on the loss of the ruler of Surat

Some months after Syedna Hebatullah[RA]'s departure from Surat, a vessel from London with a large volume of merchandise consigned to the merchants and the ruler of Surat, was caught in a storm and sank near the coast of Bilimora. Syedi Qamruddin bhaisaheb[QR] records that besides the valuable cargo, scores of people

on board perished. The monetary loss was deemed a divine punishment to the ruler of Surat for causing distress to Syedna Hebatullah[RA], while the ruler of Bilimora was enriched by the salvaged cargo washed ashore since the vessel drowned in his territorial waters. Indeed, this was due to the benedictions and blessings that Syedna Hebatullah[RA] had bestowed upon him for granting him refuge.

Syedna Hebatullah[RA] travelled to Ujjain via Burhanpur in Ramadan ul-Mo'azzam that year. Shortly afterwards his mazoon Syedi Luqmaan-ji bin Syedi Dawood[QR] breathed his last in Udaipur. He had served Syedna Hebatullah[RA] and his predecessors with utmost dedication and devotion. He was a celebrated poet who had penned hundreds of verses in Gujarati and the local dialect of Malwa, including the still recited eulogy in praise of Syedna Nooruddin[RA], '*Noor rupala suhamna*'. Syedna Hebatullah[RA] was deeply grieved on his demise. He then bestowed the rank of mazoon to his own brother, Syedi Khan bhaisaheb[QR].

Mazoon Syedi Luqmaan-ji[QR] expires



The qubba of Syedi Luqmaan-ji bin Syedi Dawood[QR] in Udaipur

The fitnat of Ismail and Majdu

The origins of the dissident Ismail

In 1175H, a group of dissidents called 'Hibtiyas' emerged. Though the movement was of relative insignificance and had a limited following, it created disturbance in some quarters of mumineen, particularly in the region of Malwa. The movement was launched by Ismail bin Abdur-Rasool and supported by his son Hebatullah who later earned the moniker of 'Majdu', meaning 'the one with the severed nose'. Syedna Hebatullah[RA] had granted Ismail permission to pursue higher studies in the ilm of Ale-Mohammed[SA]. He had studied under the dai and under the renowned scholar, Syedi Luqmaan-ji[QR] bin Habibullah[QR]. Syedna Hebatullah[RA] had also honoured him with haddiyat and he was amongst the notables of the community.

The fabricated claims of Ismail

But Ismail was ambitious and his lust for power caused him to turn against dawat. He claimed that he was in communication with the Imam[SA] in satr through the latter's representative, Abdullah bin Haarith. He further claimed that Abdullah had revealed to him the knowledge of haqiqat and appointed him as dai to lead and guide the community. The dissident attracted some followers in Ujjain and a few localities in Malwa.

Mumineen are provoked into beating up Majdu while Ismail escapes

Syedna Hebatullah[RA] endeavoured to restrain Ismail and his son Hebatullah from creating a rupture in the community. Ismail was many times caught red-handed and Syedna Hebatullah[RA] used to graciousy forgive him. But the rebels were defiant. Provoked by them, the mumineen of Ujjain beat Hebatullah with shoes and a mumin from Udaipur even cut off his nose earning him his namesake Majdu, while his father Ismail escaped unharmed. The dissidents travelled to towns and cities in Malwa and Gujarat trying to preach their doctrine but were unsuccessful. Ismail died in Ujjain and upon his death Majdu took over as leader of the movement.

Syedna Hebatullah[RA] during his tenure travelled extensively to towns and cities where his followers resided. In 1182H, Syedna Hebatullah[RA] visited Aurangabad at the invitation of Shaikh Jivan-ji bin Shaikh Dawood bhai[QR], a resident of Aurangabad and a very respected and dedicated notable of dawat. Shaikh Jivan-ji[QR] is one of the forefathers of the 53rd dai Syedna Aali Qadr Mufaddal Saifuddin[TUS]. Syedna Hebatullah[RA] was accorded a warm welcome by mumineen upon his arrival in Aurangabad. His visit coincided with the holy month of Ramadan ul-Mo'azzam during which he led namaaz, delivered bayaan and accepted wajebaat from mumineen. He donated generously to the poor and needy.

Syedna Hebatullah[RA] leaves Aurangabad due to the evil designs of the ruler Sohrab Jung

Sohrab Jung, the local ruler of Aurangabad, grew envious of the admiration and veneration that mumineen demonstrated towards Syedna Hebatullah[RA]. He thus conspired to disgrace the dai by extracting a large sum of money from him. When Syedna Hebatullah[RA] learnt of the evil designs of Sohrab Jung, he discreetly left Aurangabad. Sohrab Jung was enraged and severely reprimanded those responsible for the lapse. Syedna Hebatullah[RA] took refuge in Daulatabad, another important city in Deccan.

Syedna Hebatullah[RA] is welcomed in Daulatabad

When the ruler of Daulatabad received news of the arrival of Syedna Hebatullah[RA], he personally welcomed the dai. Upon the ruler's insistence, Syedna Hebatullah[RA] stayed at his palace for some days and thereafter stayed at the home of Shaikh Adam bhai, a resident. Mumineen from Aurangabad began to visit Daulatabad for an audience with the dai and his qadambosi. During Syedna Hebatullah[RA]'s two-month stay in Daulatabad, he built a masjid and established a mohalla for mumineen.



The fortress of Daulatabad, where Syedna Hebatullah[RA] took-up residence after his exit from Aurangabad

Sohrab Jung's son contracts a mysterious disease and he repents

Meanwhile in Aurangabad, Sohrab Jung's son had contracted a mysterious disease after the departure of Syedna Hebatullah[RA]. Sohrab Jung engaged many doctors and reputed medical practitioners to treat his son but none of them were able to diagnose the ailment. As days passed, his health deteriorated and chances of his survival declined. Syedi Qamruddin bhaisaheb[QR], in a vivid narration of his father's visit to Aurangabad, states that having lost all hopes of saving his son, Sohrab Jung realised that this misfortune befell him due to the distress that he caused Syedna Hebatullah[RA]. He sent a communication to the dai, expressing his deep regret and repentance and implored him to return to Aurangabad.

Blessed water from Syedna Hebatullah[RA] cures Sohrab Jung's son

Initially, Syedna Hebatullah[RA] did not respond to Sohrab Jung. But after the latter's repeated requests and pleas, he returned to Aurangabad on 2nd Zilhijjat il-Haraam. Sohrab Jung along with a retinue of his courtiers, went to the outskirts of the city to welcome the dai. At his behest, Syedna Hebatullah[RA] showered benedictions upon his ailing son and gave him blessed water due to which he made a miraculous recovery.

After celebrating Eid ul-Adha, Syedna Hebatullah[RA] left Aurangabad on 14th Zilhijjat il-Haraam and delivered wa'az during Mo-

harram ul-Haraam 1183H in Burhanpur. He returned to Ujjain on 2nd Safar ul-Muzaffar. Enroute Syedna Hebatullah[RA] spent some days at Dongam and performed ziyarat of Maulaya Nooruddin[QR]. Maulaya Nooruddin[QR] was one of the three earliest hudood sent to Hind for dawat by the Imam Mustansir[SA] from Misr.

Syedna Hebatullah[RA] leaves Aurangabad

That year, Syedna Hebatullah[RA] solemnized the marriages of his sons, Syedi Shamsuddin bhaisaheb[QR] and Syedi Qamruddin bhaisaheb[QR] with great pomp and splendour. Guests from distant centres participated in the joyous occasion at the invitation of the dai. Syedi Shamsuddin bhaisaheb[QR] was married to the daughter of the mazoon Syedi Khan bhaisaheb[QR] and Syedi Qamruddin bhaisaheb[QR] was married to the daughter of Miya Saheb Yusuf bhai bin Faizullah bhai.

The marriages of Syedna Hebatullah[RA]'s sons are solemnized

In 1185H, Syedi Khan bhaisaheb[QR] passed away. That same year, Syedna Hebatullah[RA] visited Surat. The mumineen of Surat had been longing to have their spiritual father in their midst since a long time. This was because during his previous visit, Syedna Hebatullah[RA] had chosen to leave Surat unannounced due to harassment of the local ruler. Before commencing the tour, Syedna Hebatullah[RA] directed ShahMalak bin Jiva bhai, an influential member of the community, to meet the Governor in Mumbai and have Syedna Hebatullah[RA]'s name incorporated in the Governor's Council so that he would be safeguarded from future aggravation. Accordingly, ShahMalak had Syedna Hebatullah[RA]'s name enlisted.

Syedna Hebatullah[RA]'s name is incorporated in the Governor's Council

Syedna Hebatullah[RA] arrived in Surat on 1st Rabi ul-Aakhar 1186H after visiting Indore, Burhanpur and Ranala enroute. The mumineen of Surat welcomed their dai with great joy and jubilation. Syedna Hebatullah[RA] spent a year in Surat and during this period he attended to the spiritual and material upliftment of mumineen. He also travelled extensively to the regions of Kathiawar, Kutch and Malwa including the towns and cities of Burhanpur, Ahmedabad, Jamnagar, Mandvi, Bhuj, Anjar and Mundra and looked into the affairs of mumineen there. The last leg of his jour-

Syedna Hebatullah[RA] travels extensively to look into the affairs of mumineen

ney took him to Bharuch and Dohad where he delivered wa'az during Ashara Mubaraka in 1190H before returning to Ujjain.

Syedna Hebatullah[RA] declares nass on Syedna Zakiyuddin[RA]

The mumineen of Sironj implored Syedna Hebatullah[RA] to visit them and accordingly the dai commenced his journey on 2nd Moharram ul-Haraam 1193H, but the journey had to be terminated when he suddenly fell ill. On the 6th, he summoned his hudood and declared nass on Syedna Abdut-Taiyib Zakiyuddin[RA], who then held the rank of mazoon. Though Syedna Hebatullah[RA] was physically frail, he was mentally alert. His health further declined in Rajab ul-Asab and he passed away at the age of 68. The ghusul was performed by Shaikh Rehmatullah and the janaza namaaz was led by Miya Saheb Yusuf bhai bin Faizullah bhai. Syedna Hebatullah[RA] was buried in Ujjain beside his father and predecessor, Syedna Ibrahim Vajihuddin[RA]. His laqab al-Mo'ayyad fid-Deen means 'the Divinely Inspired One in deen'.

41

The 41st Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Abdut-Taiyib Zakiyuddin** bin Syedna Ismail Badruddin[RA]

Wafaat: 4th Safar ul-Muzaffar 1200/1785
Tenure: 6 years, 6 months and 3 days
Qabr Mubarak: Burhanpur, Madhya Pradesh, India



The qubba mubaraka of Syedna Zakiyuddin[RA] in Burhanpur

The early years of Syedna Zakiyuddin[RA]

Syedna Abdut-Taiyib Zakiyuddin[RA] was born in Wankaner on 17th Rabi ul-Awwal 1147H. He was only three years of age and his brother Syedi Abde-Moosa Kalimuddin[QR] was five when their father, the 38th dai Syedna Ismail Badruddin[RA], passed away. The 39th dai Syedna Ibrahim Vajihuddin[RA] took them under his care, nurtured them and imparted learning. Syedna Zakiyuddin[RA] had demonstrated extraordinary interest in the acquisition of ilm and excelled in every field of study he pursued. Syedna Vajihuddin[RA] solemnized his misaaq and gave his granddaughter Khadija Aai Saheba binte Syedna Hebatullah[RA] in marriage to him.

The sons of Syedna Zakiyuddin[RA]

After Khadija Aai Saheba passed away, Syedna Vajihuddin[RA] gave his granddaughter Ratan Aai Saheba binte Syedi Khan bhaisaheb[QR] in marriage to Syedna Zakiyuddin[RA]. By this marriage, Syedna Zakiyuddin[RA] was blessed with four illustrious sons, the 42nd dai Syedna Yusuf Najmuddin[RA], the 43rd dai Syedna AbdeAli Saifuddin[RA], Syedi ShaikhAdam Safiyuddin[QR] and Syedi AbdulQadir Hakimuddin[QR]. Syedi ShaikhAdam Safiyuddin[QR] was mazoon to five Doat Mutlaqeen[RA] and Syedi AbdulQadir Hakimuddin[QR] occupied the position of mukasir.

The service of Syedna Zakiyuddin[RA] in safeguarding mumineen from Majdu

During the reign of Syedna Hebatullah[RA], Syedna Zakiyuddin[RA] rendered extraordinary service in safeguarding the mumineen of Jamnagar and surrounding areas from the influence of the dissident Majdu. Majdu and his cronies had failed to attract significant following in Ujjain and its peripheries and planned to go to Jamnagar to promote their cause. Syedna Hebatullah[RA] wrote to Syedna Zakiyuddin[RA] that Majdu was coming to Jamnagar. Syedna Zakiyuddin[RA] replied that if Majdu came to Jamnagar, he would not leave alive. Then, with his devotion coming to the fore, he further wrote, *"Pray do not be anxious, our faith is unfaltering! Even if Imam uz-Zamaan[SA] appears and declares himself, we would humbly beseech him to instruct his dai Syedna Hebatullah[RA] to acquaint us."* Majdu sent a communication to Syedna Zakiyuddin[RA] urging him to join his movement and to take over its leadership. Syedna Zakiyuddin[RA] strongly rebuked the dissidents for their foolishness.

The sheer devotion of Syedna Zakiyuddin[RA] for Syedna Hebatullah[RA]

For Syedna Hebatullah[RA], Syedna Zakiyuddin[RA] also used to state, *"Each time that I am in the hazrat of Syedna Hebatullah, I see with firm belief and utmost conviction that I am in the presence of Imam uz-Zaman[SA]. Infact, I see myself beholding the blessed personages of Khamsat At'haar[SA]. And everytime I gaze upon Syedna Hebatullah, my joy and my humility for him know no bounds!"*

Syedna Zakiyuddin[RA] ascends the throne of dawat

When Syedna Hebatullah[RA] passed away in Ujjain, Syedna Zakiyuddin[RA] was in Mundra. Syedna Zakiyuddin[RA]'s father, the 38th dai Syedna Ismail Badruddin[RA], had once in the past temporarily sought shelter there. Syedna Zakiyuddin[RA] thereafter returned to Jamnagar from Mundra. He elevated his eldest son Syedi ShaikhAdam Safiyuddin[QR] to the rank of mazoon while while appointing Syedna Yusuf Najmuddin[RA] as mukasir. He solemnized the marriage of Syedna Yusuf[RA] with the daughter of Shaikh Mitha bhai and his daughter Fatema baisaheba was given in marriage to Ismail bhaisaheb, son of his brother Syedi Abde-Moosa[QR]. Mumineen from other towns gathered in Jamnagar in large numbers to participate in the celebrations.

Syedna Zakiyuddin[RA] visits Surat

During his visit to Surat, Syedna Zakiyuddin[RA] stressed upon mumineen to offer farizat namaaz and alerted them of the consequences of its neglect. He delivered bayaan every Thursday in which he insisted mumineen to abide by the principles of sharia in their daily life and strongly exhorted them to refrain from alcohol and other intoxicants. Such evil practices were prevalent at the time in some quarters.

It was in Surat that Syedna Zakiyuddin[RA] introduced the practice of recitation of taqarrub after every farizat namaaz and introduced the recitation of Surah Yaaseen and the doa 'Innallah' after fajr namaaz. These have become an essential part of our routine today.

Syedna Zakiyuddin[RA] also exhorted the importance and significance of observing Ashara Mubaraka, the nine days of mourning

Syedna Zakiyuddin[RA] exhorted the importance of Ashara Mubaraka

during the month Moharram ul-Haraam, and attending wa'az. The practice of laagan (a type of fasting) on the day of Aashura was revived from this time. Syedna Zakiyuddin[RA] was very meticulous about the content of the maqtal. He issued injunctions to the wa'ezeen to strictly follow the authentic version as narrated by Awliya Kiraam[QR].

The noble personality of Syedi Abde-Moosa[QR], Syedna Zakiyuddin[RA]'s elder brother

Syedi Abde-Moosa Kalimuddin[QR], Syedna Zakiyuddin[RA]'s elder brother, was a man of extraordinary loyalty and steadfastness. Though elder to Syedna Zakiyuddin[RA], he always held the latter in very high esteem and reverence. Syedi Abde-Moosa[QR] was mukasir to the 40th dai Syedna Hebatullah[RA]. A fascinating and noteworthy episode is recorded of his noble personality. Syedi Abde-Moosa[QR] had acquired a plot of land in Mandvi to construct a house. While work was in progress for the foundation, a vessel containing coins was unearthed at the site. It contained a copper plate bearing the name of its owner and the date on it indicated that it was buried many decades earlier. Syedi Abde-Moosa[QR] ordered a search for the descendants of the owner of the treasure and when the rightful heir was traced, the treasure was handed over to him. The beneficiary of this fortune was a destitute who lived in a remote area, surviving on farming alone. Syedi Abde-Moosa[QR] augmented the original amount by adding more from his own wealth before handing it over to the heir. When the local ruler learnt about the incident he wanted to seize the treasure for himself. He was restrained however by his courtiers, as such an action would be viewed by his subjects with contempt.

Syedi Shamsuddin bhaisaheb[QR] passes away

Syedna Zakiyuddin[RA] had considered appointing Syedi Shamsuddin bhaisaheb bin Syedi Khan Bahadur[QR], brother of his wife Ratan Aai Saheba, as his mansoos. But before he could make the pronouncement, Syedi Shamsuddin bhaisaheb[QR] passed away in Burhanpur on 16th Moharram ul-Haraam 1196/1781. The latter had been sent to Burhanpur to receive wajebaat.

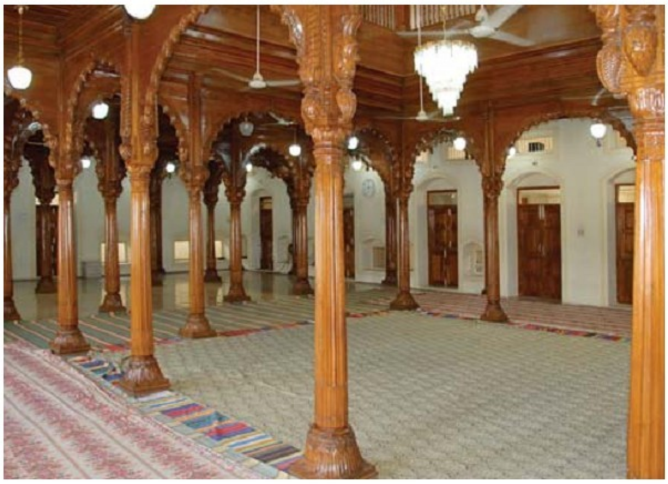
Later, Shaikh Habibullah bin Mulla Luqmaan-ji[QR], another leading scholar, was directed to proceed to Burhanpur with specific in-

structions to build a residential quarter for the use of Syedna Zakiyuddin[RA]. It was then discerned that the dai's headquarters would shift to Burhanpur soon. A three-storied mansion was built in 1197H for the dai's residence. It was designed in typical Rajasthani style with exquisitely carved columns and panelling made of high quality timber. With the passage of time, the mansion became dilapidated. The 52nd dai Syedna Mohammed Burhanuddin[RA] restored the mansion while retaining its original architectural grandeur. The refurbished mansion was formally opened in 1994 and was named as Zakavi Haveli in honour of Syedna Zakiyuddin[RA].

It is discerned that the dai's headquarters would shift to Burhanpur soon



Façade of the restored Zakavi Haveli in Burhanpur where Syedna Zakiyuddin[RA] resided



A view of the interior of the Zakavi Haveli after its restoration by Syedna Mohammed Burhanuddin[RA]



The room where Syedna Zakiyuddin^RA imparted sabaq and listened to the hawaij (pleas) of mumineen

Syedna Zakiyuddin^RA publicly declares nass on his son Syedna Yusuf^RA

In 1199H, delegations of notables from Burhanpur, Aurangabad, Ujjain and Pune came to Jamnagar to invite Syedna Zakiyuddin^RA to visit their cities. Syedna Zakiyuddin^RA arrived in Burhanpur in the month of Rabi ul-Aakhar 1199. During Ramadan ul-Mo'azzam that year, Syedna Zakiyuddin^RA solemnized the misaaq of mumineen, a tradition followed to this day. On the day of Eid ul-Ad'ha, he made a public declaration of nass on his son Syedna Yusuf Najmuddin^RA, who then held the rank of mukasir. In the month of Moharram ul-Haraam the following year and during the course of wa'az in Ashara Mubaraka, he foretold his impending demise and enjoined the congregation to bury him besides Syedi Shamsuddin bhaisaheb bin Syedi Khan bhaisaheb^QR in Burhanpur.

42

The 42nd Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Yusuf Najmuddin** bin Syedna Abdut-Taiyib Zakiyuddin[RA]

Wafaat: 18th Jumadal-Ukhra 1213/1798
Tenure: 13 years, 4 months and 14 days
Qabr Mubarak: Surat, Gujarat, India

Syedna Yusuf[RA]'s early years

Syedna Yusuf Najmuddin[RA] was born in Jamnagar on 13th Zilhijjat il-Haraam 1177/1764 and was tutored by his father Syedna Abdut-Taiyib Zakiyuddin[RA]. This period coincided with the incumbency of the 40th dai Syedna Hebatullah[RA]. When Syedna Yusuf[RA] was 16, he was honoured with haddiyat. He married Manak Aai Saheba, daughter of Shaikh Mitha bhai bin Syedi ShaikhAdam Safiyuddin bin Syedna Nooruddin[QR]. Shaikh Mitha bhai[QR] was the mukasir during the tenure of Syedna Hebatullah[RA]. By this marriage, Syedna Yusuf[RA] had two daughters, Zainab baisaheba and Hawwa baisaheba. Zainab baisaheba was given in marriage to Shaikh Abdul-Qaiyum who functioned as vazir, the Chief Secretary of dawat, for many decades.

Syedna Yusuf[RA] travels to Surat after staying in Burhanpur for sometime

Syedna Yusuf[RA] stayed in Burhanpur for sometime after the wafaat of Syedna Zakiyuddin[RA]. He then travelled to Jamnagar and en-route visited many congregations of mumineen before arriving at Ahmedabad. From Ahmedabad, Syedna Yusuf[RA] finally reached Surat. After sometime, he travelled to Burhanpur again. There in 1205H, Syedna Yusuf[RA] solemnized the marriage of his illustrious brother and successor, the 43rd dai Syedna AbdeAli Saifuddin[RA].

Syedna Yusuf[RA] appoints his hudood

Syedna Yusuf[RA] appointed his brother Syedi ShaikhAdam Safiyuddin[QR] as his mazoon, while his younger brother, Syedi AbdulQadir Hakimuddin[QR] was elevated to the rank of mukasir and was entrusted with the affairs of Burhanpur. Syedna AbdeAli Saifuddin[RA] was appointed raas ul-hudood and was entrusted the task of reviewing the religious and social affairs of mumineen in the region of Malwa.

The efficient functioning of dawat under Syedna Yusuf[RA]

Although Syedna Yusuf[RA] was only 23 at the time of his accession to the office of al-Dai al-Mutlaq, the different departments of dawat functioned with incredible efficiency and coordination under him. A learned person of the time had, at the outset, conjectured that it was the qualified officers and other functionaries who administered dawat with such consummate skill. But the very same person was perplexed and dumbfounded when he observed that all affairs were meticulously directed and guided by the young dai in person. He had then commented that undoubtedly Syedna Yusuf[RA] was the beneficiary of the benign inspiration of Imam uz-Zamaan[SA].

At 23 years, Syedna Yusuf[RA] was the youngest amongst the Doat Mutlaqeen[RA] of India until then to shoulder the onerous responsibility of dawat.

In 1207H, Syedna Yusuf[RA] visited Dongam where he erected a mausoleum on the qabr mubarak of Maulaya Nooruddin[QR], who had served as the waali in Deccan during the first years of dawat in Hind. Enroute to Surat, he stayed briefly in Pune where the local ruler, Peshwa Madhav Rao II and the mumineen of Pune accorded him a rousing welcome.

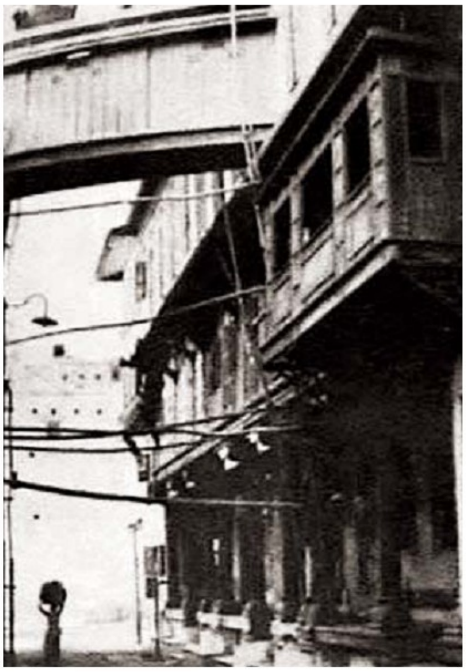
Syedna Yusuf[RA] moves to Surat and enjoins mumineen to also build homes there

While in Surat, Syedna Yusuf[RA] decided to make Surat daar ul-hijrat, thereby shifting from the original headquarters of Burhanpur. He thus became the first Dai al-Mutlaq to function from Surat. One of the reasons for this was that mumineen had migrated there in large numbers and their numbers had increased consid-

erably. Syedna Yusuf[RA] constructed houses in Surat and enjoined hudood and mumineen to also build their homes there.



A painting of Peshwa Madhav Rao II (left) with his courtier and attendants



The old mansion of Doat Mutlaqeen[RA] in Surat

Syedna Yusuf[RA]'s cousin is mercilessly killed by the Bheels

In 1204H, Syedi Ismail-ji bhaisaheb[QR], son of Syedna Yusuf[RA]'s paternal uncle Syedi Abde-Moosa Kalimuddin[QR], was killed mercilessly by the Bhils (an indigenous tribal community) while on an assignment of dawat in Sanyaar near Godhra. He was later buried

in Godhra. Syedna Yusuf[RA] was deeply shocked and distressed when he learnt about the tragedy. His grief was illustrated in the elegy he composed in memory of the martyr.

Syedna Yusuf[RA] stays in Ahmedabad for the reconstruction of monuments

That year, Syedna Yusuf[RA] visited Ahmedabad and initiated the restoration and rebuilding of the graves and mausoleums of Doat Mutlaqeen[RA] and hudood buried there. These hallowed sites had been razed to the ground during that turbulent when mumineen were prevented from ziyarat. Syedna Yusuf[RA] stayed in Ahmedabad until reconstruction of the monuments was complete.

Syedna Yusuf[RA]'s final days

During his travels, it was Syedna Yusuf[RA]'s practice to carry with him requisites for the final journey; kafan cleansed with the holy water of Zam Zam, the holy water of Zam Zam and Khake-Shifa. During Syedna Yusuf[RA]'s final days, he regularly summoned his brothers Syedna AbdeAli Saifuddin[RA] and Syedi AbdulQadir Hakimuddin[QR] and imparted to them higher realms of ilm and gave them insight into the affairs of dawat. He had secretly appointed Syedna Saifuddin[RA] as his mansoos many years ago. Syedna Yusuf[RA] left instructions that he be buried besides the eminent hadd Syedi Luqmaan-ji bin Habibullah[QR].

Syedna Yusuf[RA] breathes his last

When Syedna Yusuf[RA] breathed his last, Syedna Saifuddin[RA]'s grief was unimaginable, but he endured the tragedy stoically and with courage. He led the janaza namaaz at the masjid in Nawapura and Syedi AbdulQadir Hakimuddin[RA] descended into the qabr to finally lay to rest Syedna Yusuf[RA] at the spot designated by him. Mumineen and leading citizens of Surat profoundly mourned his wafaat. Syedna Yusuf[RA] passed away at the young age of 36. He was the seventh incumbent from the noble lineage of Maulaya Raja bin Maulaya Ali[QR] of the Bharmal clan.

The area surrounding the qabr mubarak was illuminated with lanterns as khatm ul-Qur'an majlis were held in the precints. An adversary, referring to the illumination, made derogatory statements. No sooner had he made his utterance than he faced divine

An adversary makes derogatory statements on the illumination of the qabr mubarak

retribution; his house caught fire completely reducing it to cinders while the adjoining premises remained unaffected. Realising his folly, he went to the qabr mubarak of Syedna Yusuf[RA] and sought mercy and forgiveness.



The qabr mubarak of Syedna Yusuf[RA] in the Qubba Najmiya in Surat

43

The 43rd Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna AbdeAli Saifuddin** bin Syedna Abdut-Taiyib Zakiyuddin[RA]

Wafaat: 12th Zilqadatil-Haraam 1232/1817

Tenure: 19 years, 4 months and 23 days

Qabr Mubarak: Surat, Gujarat, India



An aerial view of Qubba Najmiya & Qubba Izziyaa



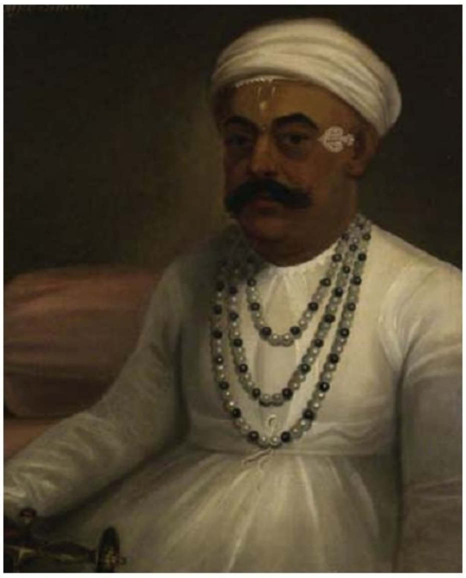
Syedna Aali Qadr Mufaddal Saifuddin[TUS] at the qabr mubarak of Syedna AbdeAli Saifuddin[RA]

Syedna Saifuddin[RA], the scholar par excellence

Syedna AbdeAli Saifuddin[RA] is held in the highest regards as a scholar par excellence and his tenure was a golden era of intellectual pursuits and literary works. In fact, the dai was reverently named as 'Al-Mo'ayyad ul-Asgar' or the 'Junior Mo'ayyad' by the luminaries of his time; a reference to Syedna al-Mo'ayyad ush-Shirazi[RA], the distinguished baab ul-abwaab of Imam Mustansir[SA] whose incessant barakaat keep gracing Doat Mutlaqeen[RA]. Syedna AbdeAli Saifuddin[RA] was a beneficiary of the Fatemi legacy of ilm and subsequently a benefactor of divine knowledge to many eminent hudood.

The early years of Syedna Saifuddin[RA]

Syedna Saifuddin[RA] was born on 9th Safar al Muzaffar in 1188/1774 during the tenure of the 40th dai Syedna Hebatullah[RA]. When he was 12, his father Syedna Abdut-Taiyib Zakiyuddin[RA] passed away and his brother Syedna Yusuf Najmuddin[RA] took care of him. Syedna Saifuddin[RA]'s marriage was solemnized in 1205H with Amatullah Aai Saheba, daughter of Shaikh Jivan-ji bin Shaikh Dawood bhai, a devout and loyal follower and a dignitary of dawat. The ceremony took place in Burhanpur with grandeur. Besides a large gathering of mumineen, many dignitaries and prominent persons participated, one of whom was the ruler of Gwalior, Mahad-ji Scindia, who attended the marriage with his courtiers.



A portrait of Mahad-ji Scindia

The appointment of Syedna Saifuddin[RA] as mansoos

When Syedna Yusuf[RA] passed away and Syedna Saifuddin[RA] ascended the throne of dawat, he was only 24 years of age, one of the youngest amongst Doat Mutlaqeen[RA]. He was chosen for the august office when only 16 years of age. In one of his eulogies, he recounts how Syedna Yusuf[RA] had chosen him as his mansoos. In Jamnagar and at the beginning of his reign, Syedna Yusuf[RA] directed the scribe to draft a letter of appointment of his mansoos without specifying any name. Syedna Saifuddin[RA] adds that the dai personally penned his name so as to maintain complete secrecy.

The intellectual luminaries of the time and the passing on of the Fatemi legacy of ilm

The mentors of Syedna Saifuddin[RA]

Syedna AbdeAli Saifuddin[RA] was the recipient of ilm from two eminent scholars, Shaikh Hebatullah bin Mulla Vali Mohammed and Shaikh Rehmatullah bin Hasan-ji. The divine knowledge that was imparted to Syedna Lamak bin Maalik[RA] was passed on to these two scholars through numerous hudood, amongst whom were distinguished notables such as Syedi ShaikhAdam Safiyuddin[QR], Syedi AbdulQadir Hakimuddin bin Syedi Bawa Mulla Khan[QR] and Syedi Luqmaan-ji bin Habibullah[QR].

Beneficiaries of the spiritual learning of Syedna Saifuddin[RA]

In turn, many distinguished hudood and scholars were beneficiaries of the spiritual learning of Syedna Saifuddin[RA]. Foremost among them was Syedi AbdeAli Imaduddin[QR], through whom ilm was borne to subsequent Doat Mutlaqeen[RA]. Syedi AbdeAli Imaduddin[QR]'s monumental work was 'Lubb ul-Lubaab', a seminal book of haqiqat. He also composed numerous verses in praise of Doat Mutlaqeen[RA] He passed away in 1271H during the reign of the 47th dai Syedna AbdulQadir Najmuddin[RA].

Syedi Qutub[QR], the respected historian

Syedi Qutub bin Sulaiman-ji[QR] was also a great scholar of this period. He had functioned as the amil of Mumbai and later of Pune, where he lies buried. He is remembered today for his exclusive two-volume treatise Muntaza' ul-Akhbaar which comprises of

nearly the entire gamut of Fatemi history. The narrative starts with Rasulullah[SAW] and ends with the dai of his time (much of the material of the book you are now reading is sourced from this treatise).

Syedi SadiqAli[QR], the learned poet

Syedi SadiqAli[QR], another beneficiary, composed hundreds of verses of nasihat that encompass a wide range of topics including ethics, history, social science, metaphysics and the principles of Islam. His humility and devotion towards the Dai al-Mutlaq is reflected in his verses which continue to be recited in various majalis (plural of majlis or religious congregations) of dawat. Syedi SadiqAli[QR] had penned the verses in Gujarati, albeit with words from Arabic, Persian and Sanskrit. This blend was chosen by Doat Mutlaqeen[RA] to facilitate learning and has promoted the use of lisaan ud-dawat ('dawat ni zabaan'), the language that mumineen use today.

Syedi Ibrahim Saifee[QR], the author of Kitaab un-Najah

Syedi Ibrahim Saifee[QR], a descendant of Syedi Luqmaan-ji bin Syedi Dawood[QR] of Udaipur, was another pupil of Syedna Saifuddin[RA]. In recognition of his devotion, Syedna Saifuddin[RA] bestowed on him the honorific 'Saifee'. His most outstanding writing is Kitaab un-Najah, one of the few works that deal in detail with the subject of nikah. He passed away during the tenure of the 44th dai Syedna Mohammed Izzuddin[RA] and lies buried in Surat.

Th other hudood

During the tenure of Syedna Saifuddin[RA], the rank of mazoon was held by his brother Syedi ShaikhAdam Safiyuddin[RA], while his other brother, Syedi AbdulQadir Hakimuddin[QR], was mukasir. After the latter's demise, the rank of mukasir was held by Syedi ShaikhAdam bin Mitha bhai[QR] and then by Syedi Qamruddin bin Syedna Hebatullah[QR]. Shaikh Abdul-Qaiyum Vazir was the Chief Secretary of dawat.

In 1214H, Syedna Saifuddin[RA] undertook a tour of the towns of Kathiawar and Kutch. In Jamnagar, his native town, he built a mas-

jid and a place of residence. In Morbi too, he built a masjid and a residential building and started a madrasah. While in Morbi, news reached him that Chand-ji, an enemy of dawat had launched a campaign of slander against the dai and dawat in Aurangabad. Chand-ji attempted to alienate mumineen from the fold of dawat and victimized those who were unyielding. Syedna Saifuddin^RA directed Shaikh Habibullah, a high-ranking notable, and the amil of Mumbai, Syedi Qutub bin Sulaiman-ji^QR, to go to Aurangabad for the rescue of mumineen. The two emissaries met Musheer ul-Mulk, the local ruler of Aurangabad, and apprised him of the ordeal faced by mumineen. With the assistance of Musheer ul-Mulk, Chand-ji was apprehended and taken to Morbi where he soon met his end.

The vilification campaign of Chand-ji

During the reign of his predecessor Syedna Yusuf^RA, Syedna Saifuddin^RA went on an assignment to Ujjain. In the course of his extended stay there, he fell seriously ill and he perceived that he would not recover. Coincidentally in Surat, Syedna Yusuf^RA too was gravely ill and this news reached Syedna Saifuddin^RA in Ujjain. Syedna Saifuddin^RA prepared a letter appointing his brother Syedi AbdulQadir Hakimuddin^QR as his mansoos in the event that both Syedna Yusuf^RA and himself passed away. Since communication was slow in those days, it took considerable time for the message from Ujjain to reach Surat. In the meantine, when news of the illness of his brother in Ujjain reached Syedna Yusuf^RA, he was deeply distressed and anxious. As he too was ailing, he wrote a letter conferring nass upon Syedi AbdulQadir Hakimuddin^QR in the event that both himself and Syedna Saifuddin^RA passed away.

A unique incident during the reign of Syedna Yusuf^RA

By the grace of Allah^TA Syedna Saifuddin^RA recovered and he returned to Surat. Syedna Yusuf^RA's health too had improved and both brothers jubilantly welcomed each other with tears of joy. During the exchange of pleasantries, they learnt that they had both chosen Syedi AbdulQadir Hakimuddin^QR for the sacred office. Indeed, it was not mere coincidence, but divine inspiration that their decision was alike. After the demise of Syedna Yusuf^RA, Syedna Saifuddin^RA during his tenure, again chose Syedi AbdulQa-

Not mere coincidence, but divine inspiration

dir Hakimuddin[QR] as his mansoos. The dai had great confidence in Syedi Hakimuddin[QR] who ably aided him in all matters of dawat.

Syedi AbdulQadir Hakimuddin[QR] passes away

Syedi AbdulQadir Hakimuddin[QR] passed away suddenly in 1217H. His untimely demise was a deep blow to Syedna Saifuddin[RA]. Though overwhelmingly grieved, he bore the tragedy with great fortitude. The enemies of dawat were jubilant upon hearing this and scorned Syedna Saifuddin[RA] that the person in whom the dai prided was no more and started questioning him on whom who would he now appoint in his place. Syedna Saifuddin[RA], for some time, silently bore their verbal abuse but later composed an elegy in which he strongly rebuked them. He asserted that with the benign guidance of Imam uz-Zamaan[SA], he would choose a person of such calibre that those who scorned him would be left dumbfounded.

Syedna Saifuddin[RA] personally trains his mansoos

Accordingly, Syedna Saifuddin[RA] selected two talabat from the dars, Syedna Mohammed Izzuddin[RA] and Syedna Taiyib Zainuddin[RA], sons of Shaikh Jivan-ji of Aurangabad. He trained them constantly and kept a check on their progress. He personally enlightened them with divine knowledge and sent them on various assignments to test them, until finally he was confident that they were both ready to take-up the onerous responsibility of dawat. Syedna Izzuddin[RA] was to be the first of the two to ascend to the throne of dawat, while Syedna Zainuddin[RA] was to succeed him.



The Devri Mubarak in Surat

Masjide-Mo’azzam and Darse-Saifee, then and now

Syedna Saifuddin[RA] undertook the construction of many structures

Syedna Saifuddin[RA] during his tenure undertook the construction of many edifices and structures. Foremost, he built a qubba mubaraka on the qabr mubarak of his brother and predecessor, Syedna Yusuf[RA]. In this noble task, he enlisted the participation of scholars, students of the dars and high ranking members of the community. The dome of the mausoleum was raised in a single operation and it took 36 hours to complete.

Syedna Saifuddin[RA] builds Masjide-Mo’azzam from his own personal funds

In the vicinity of the qubba mubaraka, Syedna Saifuddin[RA] built a spacious and magnificent masjid, ‘Masjide-Mo’azzam’, and out of his own personal fund of 65,000 rupees, a structure to house the dars, ‘Darse-Saifee’. Initially numerous obstacles were faced, particularly in acquiring the buildings in the precinct, but these were successfully overcome. The masjid was formally dedicated on Friday, 14th Jumadal-Ula 1220/1805 and Syedna Saifuddin[RA] led the first congregation for zohar namaaz on that day.



Masjide-Mo’azzam, a century before its restoration

Masjide-Mo’azzam was rebuilt by the 52nd dai

The 52nd dai Syedna Mohammed Burhanuddin[RA] initiated rebuilding this masjid in 1412/1992. It was formally dedicated in 1st Shabaan ul-Kareem 1417/1996 in the presence of an unprecedented gathering of mumineen. The new masjid incorporates ar-

chitectural elements from the Fatemi jawame (plural of jame) in Cairo. Specifically, the qibla and minarets are replicated from al-Juyushi and various designs are copied from the jawame of al-Anwar, al-Aqmar and al-Azhar. The magnificence and beauty of this masjid is a tribute to Syedna AbdeAli Saifuddin[RA].



Façade of the newly restored Masjide-Mo'azzam dedicated by Syedna Mohammed Burhanuddin[RA] in 1417H

The Darse-Saifee was established to promote the study of Arabic and theological knowledge and it was one of the first institutions of its kind in India. In the past, the dars was a house of learning situated wherever the seat of dawat was. It had first functioned in Ahmedabad and had shifted to Jamnagar, Ujjain, Burhanpur, Mandvi, Mundra and Morbi. It was Syedna Saifuddin[RA] who gave the dars a permanent name and edifice and formally established it as an institution. Syedna Saifuddin[RA] stated that Masjide-Mo'azzam and Darse-Saifee were both specially constructed in preparation for zuhoor.

Syedna Saifuddin[RA] gives the dars a permanent name and edifice

The 51st dai Syedna Taher Saifuddin[RA] widened the scope and field of study of Darse-Saifee to meet the of the changing times and gave it the name of 'Al-Jamea-tus-Saifiyah'. Furthermore, the 52nd dai Syedna Mohammed Burhanuddin[RA], expanding the curricula, introduced many other fields such as memorization of the Qur'an, language-learning, sports and physical activities, bringing Al-

The 51st dai widened the scope and field of study of Darse-Saifee

Jamea-tus-Saifiyah at par with modern international universities. Branches of Al-Jamea-tus-Saifiyah were also established in Karachi in 1982 CE, in Nairobi in 2011 CE and in Mumbai (Marol) in 2012 CE. Today, hundreds of mumineen students acquire learning in its premium faculties preparing themselves for khidmat, while hundred others aspire to join its esteemed ranks.



The old building of Darse-Saifee



The old entrance to Al-Jamea-tus-Saifiyah



The academic block, library and hostel of the present Al-Jamea-tus-Saifiyah in Surat

In the year 1228H, Syedna Saifuddin[RA]'s mother Ratan Aai Saheba passed away. She was the daughter of Syedi Khan bhaisaheb[QR], the son of Syedna Ibrahim Vajihuddin[RA]. Another calamity struck that year when a severe drought and famine hit the regions of Kathiawar and Kutch. Syedna Saifuddin[RA], ever conscious of the well-being of mumineen wherever they stayed, invited them to seek in Surat.

A severe drought strikes Kathiawar and Kutch

Heeding Syedna's call, over 12,000 mumineen took refuge in Surat. Syedna Saifuddin[RA] sheltered them for eleven months, providing them with food, lodging and other household necessities. He formed various committees and engaged wealthy mumineen to contribute their funds in the upkeep of the migrant mumineen. Those possessing skills were provided with appropriate implements for their self-employment and their earnings were credited to their individual account. At the end of eleven months when these mumineen were to return to their native towns, Syedna Saifuddin[RA] bade them farewell and they carried with them their earnings. Some mumineen took permission from Syedna Saifuddin[RA] and migrated to East Africa, forefathers to the thousands of mumineen who live there today.

Over 12,000 mumineen take refuge in Surat under Syedna Saifuddin[RA]

The power of the Marathas during this period was on the decline

and the British had established a firm foothold in Mumbai and the west coast of India. The rulers of petty kingdoms became subservient to the domination of the British. In Pune, the local ruler Peshwa Baji Rao II, was burdened with the expenditure of 6,000 troops stationed by the British there. Baji Rao was thereby compelled to reduce the outlay on his own forces that comprised mainly of Pathans. Consequent to financial constraints, the residential quarters which housed his troops were handed over to mumineen. The Pathans vented their anger by unleashing an attack on mumineen. The confrontation lasted several days and in the encounter, three mumineen were killed.

A skirmish in Pune between the Pathans and mumineen

The mumineen of Pune retaliated by closing down their businesses and stopping all commercial activities. When Syedna Saifuddin[RA] learnt of the skirmish in Pune, he directed his amil in Mumbai Syedi Qutub bin Sulaiman-ji[QR] to brief the British Resident of Pune, Mountstuart Elphinstone, of the situation. The Resident immediately ordered Baji Rao to stop the violence and protect mumineen. He also despatched his legal counsellor Khurshid-ji Modi to Pune to review the situation and submit a report.

The mumineen of Pune retaliate by closing down their businesses



A portrait of Mountstuart Elphinstone



A painting of Peshwa Baji Rao II with the British

Also at this time, the British Government was borrowing money from the public on interest for its administrative and economic activities. Some officers met Syedna Saifuddin[RA] and after a friendly conversation suggested that it would be greatly beneficial to the dai if he too gave loans to the government and moreover a close rapport and friendship would be built between them. Syedna Saifuddin[RA] informed the officers that taking interest was strictly forbidden and unlawful in Islam. He added that if necessity arose, he would spend for worthwhile causes and even support government ventures in whatever way possible. The officers reported to the British Governor and apprised him of their meeting with Syedna Saifuddin[RA]. The Governor was so impressed by Syedna Saifuddin[RA]'s steadfastness that he ordered that interest dealings with mumineen be discontinued thereafter. Syedna Saifuddin[RA] thus truly was the saviour of mumineen in the here and the hereafter.

Syedna Saifuddin[RA] strictly refuses to give the British loans on interest

The nasihat 'Ilm na moti jaro'

Syedna Saifuddin^{RA} composes a nasihat addressed to his son Syedna Badruddin^{RA}

In 1226H, Syedna Saifuddin^{RA} married Vazira Aai Saheba and by this marriage a son was born in the person of the 46^{th} dai Syedna Mohammed Badruddin^{RA}. When Syedna Badruddin^{RA} was seven years of age, Syedna Saifuddin^{RA} composed a nasihat for him, 'Ilm na moti jaro' in which he addresses him as 'Kika bhai', a then term of affection for a child. In the nasihat, Syedna Saifuddin^{RA} gives various directives to Syedna Badruddin^{RA} and each verse ends with the affectionate encouragement 'Kika bhai jaldi parho!'.

The directives in the nasihat

In particular, Syedna Saifuddin^{RA} enjoins Syedna Badruddin^{RA} to reach a lofty position by serving the Dai al-Mutlaq with humility and dedication stating that his own father, Syedna Abdut-Taiyib Zakiyuddin^{RA}, attained a lofty position by selflessly rendered khidmat to Syedna Hebatullah^{RA} in Ujjain. In one quatrain, the noble father commands his son to be steadfastly loyal and ever attentive to the Dai al-Mutlaq and to bow down to him with utmost humility. He affirms that Imam uz-Zamaan^{SA} is his maula and it is he who holds the reins.

More on the directives in the nasihat

Syedna Saifuddin^{RA} further exhorts Syedna Badruddin^{RA} to be courteous, modest, truthful, sincere and to show thankfulness and appreciation and warns him from falling prey to the materialistic world. Syedna Saifuddin^{RA} also subtly signals his own forthcoming wafaat by stating that there is no peace in the world and that none can guarantee immortality. He points out that his predecessors Syedna Zakiyuddin^{RA} and Syedna Yusuf^{RA} too left this world. In his final address to the young prince, Syedna Saifuddin^{RA} affectionately tells him that he would have addressed him in Arabic had he reached that stage of learning then. The nasihat, though simple in its wordings and in the common tongue of that time, is replete with deep and hidden meaning.

This nasihat was composed in 1232H and recited on 7^{th} Shawwal

ul-Mukarram that year, on the death anniversary of Syedna Saifuddin[RA]'s grand mother. The audience comprised senior dignitaries and hudood of dawat and tutors and students of Darse-Saifee. The atmosphere in the majlis was filled with emotion and the congregation broke down when the poignant verses were recited.

The nasihat is received by the audience with great emotion



The first verse of 'Ilm na moti jaro'
in the handwriting of Syedna Saifuddin[RA]

Thereafter, Syedna Saifuddin[RA]'s health steadily declined causing deep concern. On 7th Zilqadatil-Haraam 1232H, the day of the urs mubarak of his brother Syedi AbdulQadir Hakimuddin[QR], he summoned Syedna Mohammed Izzuddin[RA] along with Shaikh Abdul-Qaiyum, Shaikh Eesa bhai, Syedi SadiqAli[QR] and Syedi AbdeAli Imaduddin[QR], while they were having the fateha meal. They immediately answered the summons of the dai, leaving the meal unfinished. Although interrupting meals is disallowed, an exception is when summons come from al-Dai al-Mutlaq, the supreme leader. Syedna Saifuddin[RA], in midst of the four notables, conferred nass upon Syedna Izzuddin[RA] and enjoined them to maintain complete secrecy.

Syedna Saifuddin[RA]'s health steadily declines

Syedna Saifuddin[RA] passed away at the young age of 44. His laqab Saifuddin means 'the Sword of deen'. Upon his demise, the four dignitaries, who were witness to the nass, gave testimony that Syedna Izzuddin[RA] was the mansoos of Syedna Saifuddin[RA]. Syedna Izzuddin[RA] led the janaza namaaz at Masjide-Mo'azzam and the

Syedna Saifuddin[RA] passes away at a young age

noble dai was laid to rest besides the qabr mubarak of his brother Syedi AbdulQadir Hakimuddin[QR] in Qubba Najmiyah.

During the tenure of Syedna Saifuddin[RA], followers of the Hujumiya faction re-entered the fold of dawat. This sect had broken away from dawat during the reign of the 33rd dai Syedna FeerKhan Shujauddin[RA].

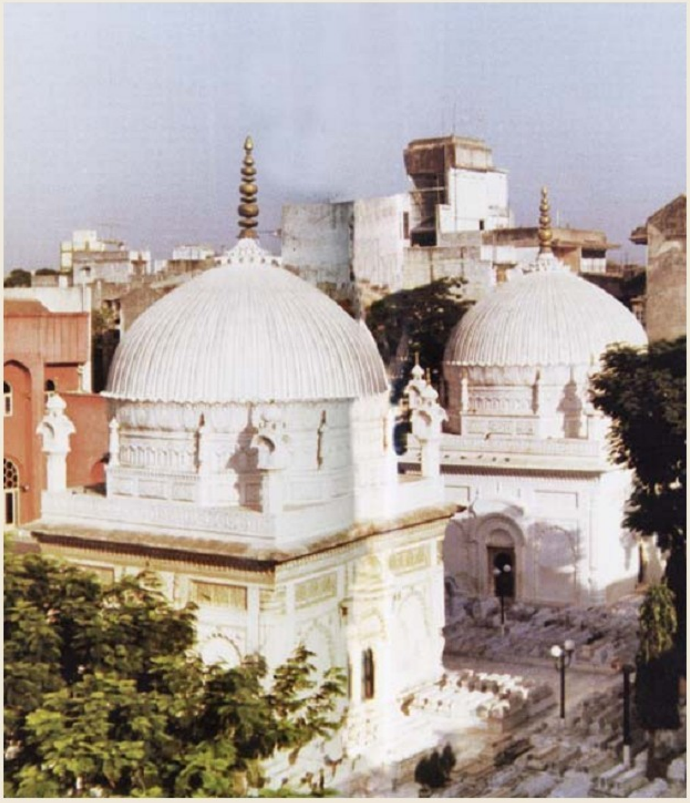
44

The 44th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Mohammed Izzuddin** bin Shaikh Jivan-ji[RA]

Wafaat: 19th Ramadan ul-Mo'azzam 1236/1821

Tenure: 3 years, 10 months and 7 days

Qabr Mubarak: Surat, Gujarat, India



Qubba Najmiya and Qubba Izziyaa, with Masjide-Mo'azzam(left) before its restoration in 1417H

Syedna Mohammed Izzuddin[RA] was born during the tenure of the 42nd dai Syedna Yusuf Najmuddin[RA], on 11th Safar ul-Muzaffar 1203/1788. Syedna Izzuddin[RA] and his elder brother and mansoos Syedna Taiyib Zainuddin[RA], trace their lineage to two illustrious and noble personalities, Syedi Fakhruddin Shaheed[QR] and Syedi AbdulQadir Hakimuddin[QR], the great sage of Burhanpur. Their father was Syedi Jivan-ji bin Shaikh Dawood bhai[QR] and mother was Buji baisaheba binte Mulla Ahmed-ji. Buji baisaheba's father was the grandson of Syedi AbdulQadir Hakimuddin[QR] and her mother, Aamena baisaheba was the great grand daughter of Syedi Hasanji Badshah[QR], a descendant of Syedi Fakhruddin Shaheed[QR].

The ancestors of Syedna Izzuddin[RA] and Syedna Zainuddin[RA]

Syedi Fakhruddin Shaheed[QR]

Maulaya Bharmal[QR] and Maulaya Tarmal[QR], the two illustrious brothers

Maulaya Tarmal[QR], the father of Syedi Fakhruddin Shaheed[QR], was brother to Maulaya Bharmal[QR]. Maulaya Bharmal[QR] was vizier to Sidhraj Jai Singh, the ruler of Patan in Gujarat during the 11th century CE. Due to the two brothers, the ruler and his subjects became the earliest of those to embrace dawat in Hind. Most of the waali of Hind and many Doat Mutlaqeen[RA] thereafter were descendants of these two illustrious brothers.

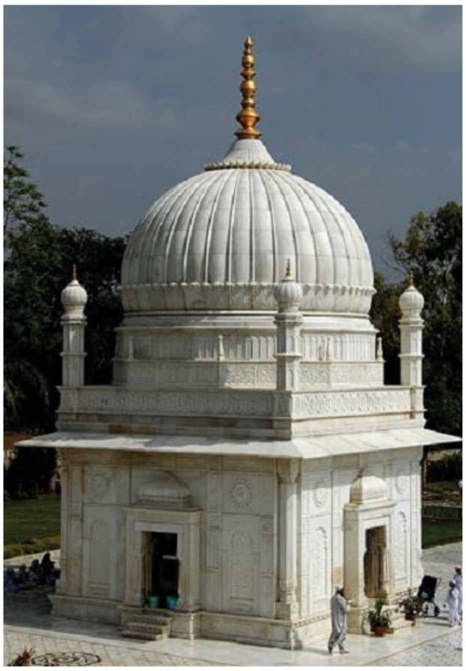
Syedi Fakhruddin[QR] used to travel from place to place

Maulaya Yaqoob bin Maulaya Bharmal[QR] was the first waali of Hind after Maulaya Abdullah[QR]. He was ably assisted by his cousin, Syedi Fakhruddin Shaheed[QR] to whom he had given the responsibility of the Wagarh region. Syedi Fakhruddin[QR] used to travel from place to place and many people entered the fold of dawat due to his tireless efforts.

Syedi Fakhruddin[QR] and his companions are accosted by a gang of dacoits

On the fateful day of 26th Moharram ul-Haraam, he and his companions were accosted by a gang of dacoits while travelling to Galiyakot from Sagwara. Syedi Fakhruddin[QR] was a fearless warrior and a fierce battle ensued between the two sides near a small lake there. The battle started in the afternoon and by evening, many of Syedi Fakhruddin[QR]'s companions were martyred. Upon

sunset, Syedi Fakhruddin[QR] offered maghrib namaaz whilst arrows were being rained upon him. Finally, being deeply wounded, Syedi Fakhruddin[QR] was martyred on 27th Moharram ul-Haraam at a very young age. When mumineen came to know of this tragedy they wailed, "*Baab-ji maula is no more!*" They came to the scene of the battle and laid to rest the great martyr in Galiyakot.



The qubba mubaraka of Syedi Fakhruddin[QR] in Galiyakot

The many miracles attributed to Syedi Fakhruddin Shaheed[QR]

Many miracles are attributed to Syedi Fakhruddin Shaheed[QR]. It is said that if someone in immense difficulty comes to the house of Syedi Fakhruddin[QR] wearing an iron anklet, then the anklet breaks open as if it were of wax and similarly the difficulty is easily overcome. Many people have had evil spirits exorcised from their bodies near his qabr mubarak and he is also known to protect his visitors from the harm of bandits. Today, thousands of mumineen and many local tribals visit the qabr mubarak of Syedi Fakhruddin Shaheed[QR] to have their troubles alleviated.

Syedi Jivan-ji[QR], father of Syedna Izzuddin[RA] and Syedna Zainuddin[RA], was a native of Aurangabad. He served dawat with distinction during the tenure of the 40th, 41st and 42nd dai and was sent on

numerous assignments of dawat which he accomplished to the complete satisfaction of the incumbent dai. This was notwithstanding the adverse conditions and hostile environment then, particularly during the peak of Majdu's malicious campaign against dawat. In 1200H while Syedi Jivan-ji[QR] was away in Kathiawar on an assignment of dawat, his only son Mulla Vali bhai was treacherously slain in Aurangabad by the adherents of Majdu. Though overtaken by grief, Syedi Jivan-ji[QR] endured the calamity bravely. Syedna Hebatullah[RA] asked Syedi Jivan-ji[QR] to take Buji baisaheba binte Mulla Ahmed-ji in marriage. By this matrimony he was blessed with two illustrious sons, Syedna Zainuddin[RA] and Syedna Izzuddin[RA].

The distinctive services of Shaikh Jivan-ji, father of Syedna Izzuddin[RA]



Steps outside the house of Syedi Fakhruddin[QR], where all troubles are alleviated

Syedna Izzuddin[RA], younger of the two brothers, is chosen by Syedna Saifuddin[RA]

Syedna AbdeAli Saifuddin[RA], after the sudden demise of his mansoos Syedi AbdulQadir Hakimuddin[QR], summoned Syedna Zainuddin[RA] and Syedna Izzuddin[RA] from Aurangabad and groomed them for the august office of al-Dai al-Mutlaq. Syedna Izzuddin[RA], though younger in age was destined to become the dai

first while Syedna Zainuddin[RA] was to succeed him. He brought Syedna Izzuddin[RA] under his direct tutelage. He was taught the intricacies of the affairs of dawat and its administration and on numerous instances he was put to severe test.

[todo: hawalchi]

On one occasion, he was commanded to travel immediately to Mumbai for an assignment of dawat without informing anyone, not even the members of his own household. Syedna Izzuddin[RA] satisfactorily accomplished the task as directed and returned to Surat. Syedna Saifuddin[RA] was extremely pleased and granted him permission to study 'Risalat ul-Waheedah', a foundation work in haqiqat. On another occasion, Syedna Izzuddin[RA] was directed to travel to a distant region to accept religious dues from mumineen there. It was the peak of monsoon and roads were impassable, but Syedna Izzuddin[RA] undertook the journey without demur.

Syedna Izzuddin[RA] is tested on several occasions by Syedna Saifuddin[RA]

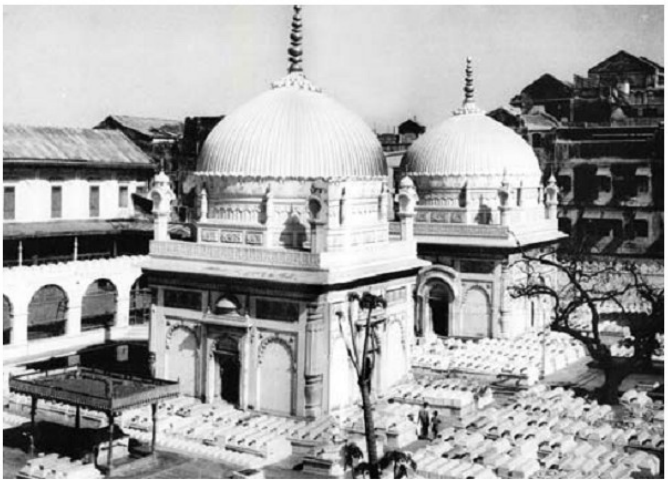
When Syedna Saifuddin[RA] fell seriously ill in 1228H, he summoned Syedna Izzuddin[RA] and a delegation of notable hudood and with them as witness, appointed Syedna Izzuddin[RA] as his mansoos. Syedna Saifuddin[RA] enjoined them to maintain complete secrecy of the declaration of nass. By the grace of Allah[TA], Syedna Saifuddin[RA] recovered from his illness. Thereafter, the involvement of Syedna Izzuddin[RA] in the administration of dawat became noticeable, even though the declaration of nass was not made public. Days before his wafaat, Syedna Saifuddin[RA] summoned the same notables again and reaffirmed the earlier proclamation of nass and even made Syedna Izzuddin[RA] the custodian of his personal properties and belongings.

Syedna Saifuddin[RA] makes Syedna Izzuddin[RA] the custodian of his personal belongings.

Syedna Izzuddin[RA] thus assumed office upon the wafaat of Syedna Saifuddin[RA] on 12th Zilqadatil-Haraam 1232H at the age of 29. He appointed Syedi ShaikhAdam Safiyuddin[QR] as his mazoon, and as decreed by his predecessor, elevated his elder brother Syedna

Syedna Izzuddin^RA assumes office and appoints hudood

Taiyib Zainuddin^RA to the rank of mukasir. In gratitude of the benevolence and blessings from his predecessor, Syedna Izzuddin^RA in 1234H, celebrated the sehra ceremony of Syedna Saifuddin^RA's sons, Syedna Mohammed Badruddin^RA and Abdut-Taiyib bhaisaheb. The event was marked with unprecedented pomp and splendour and mumineen came to Surat in large numbers to participate in the celebration. However, shortly afterwards, Abdut-Taiyib bhaisaheb passed away.



A very historic photo of Qubba Najmiya, Qubba Izziyaa and the old Masjide-Mo'azzam on the left

Syedna Izzuddin^RA helps the British Governor of Mumbai recover stolen valuables

In the year 1234/1818, a major burglary was committed at the residence of Mountstuart Elphinstone, the British Governor of Mumbai. Many important files and records besides valuables were stolen and despite an intensive search, these could not be recovered. The Governor sought the assistance of Syedna Izzuddin^RA. Syedna Izzuddin^RA directed the amil of Mumbai to make every endeavour to trace the missing items. The amil, with the help of some influential members of the community, was able to recover most of the items. The Governor expressed his deep and sincere appreciation and in return offered a big reward which the amil politely declined. He also profoundly thanked Syedna Izzuddin^RA on behalf of the British administration, and henceforth held the Dai al-Mutlaq in very high esteem.

During the tenure of Syedna Izzuddin[RA], certain mumineen became involved in practices forbidden by Islam. Syedna Izzuddin[RA] urged his followers to shun the practice of insuring their merchandise and refrain from taking 'surtis' or lotteries. In one of his treatises, he enjoined mumineen to be fair and honest in their trade and to strictly adhere to all contractual obligations.

Hudood pass away and Syedna Izzuddin[RA]'s own demise comes closer

In 1233H, Syedi SadiqAli[QR], who had penned hundreds of verses of nasihat, passed away. In 1235H, Syedna Izzuddin[RA] honoured Syedi Hebatullah Jamaluddin[RA] bin Syedi ShaikhAdam Safiyuddin[QR] with haddiyat and promoted him to the position of raas ul-hudood. Syedi Jamaluddin[RA] was later appointed mazoon. Syedna Izzuddin[RA] also conferred haddiyat on other senior members of the community. The next year, Syedi Ibrahim Saifee[QR] the author of 'Kitaab un-Najah' passed away. This was a few months before the demise of Syedna Izzuddin[RA] himself. Syedna Izzuddin[RA] had ordered a building in the precinct of the mausoleum of Syedna Yusuf Najmuddin[RA] to be acquired. At that time no significance was attached to it, but the site was to become Qubba Izziyaa, his final resting place.

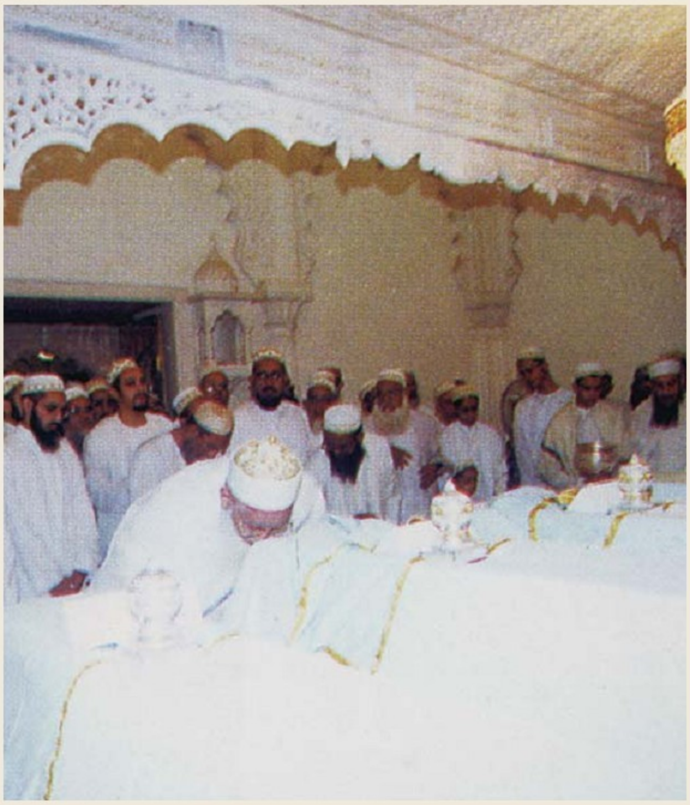
Syedna Izzuddin[RA] proclaims nass on Syedna Zainuddin[RA] on Aashura

Syedna Izzuddin[RA] suffered from acute abdominal pain that had a debilitating effect. Despite his ailment, in 1236H, he delivered wa'az of Ashara Mubaraka. On the day of Aashura he proclaimed nass upon his brother, Syedna Zainuddin[RA], and enlightened the congregation on the personality of his mansoos. After a prolonged illness, he left for his heavenly abode at the young age of 33 that year, on the auspicious day of the shahadat of Maulana Ali bin Abi-Taalib[SA].

45

The 45th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Taiyib Zainuddin** bin Shaikh Jivan-ji[RA]

Wafaat: 15th Zilqadatil-Haraam 1252/1837
Tenure: 16 years, 1 month and 26 days
Qabr Mubarak: Surat, Gujarat, India



Syedna Mohammed Burhanuddin[RA] performing ziyarat of Syedna Taiyib Zainuddin[RA]

Syedna Taiyib Zainuddin[RA] was 38 years of age when he ascended to the sacred office of al-Dai al-Mutlaq in 1236H, four years elder to his brother and predecessor, Syedna Mohammed Izzuddin[RA]. Celebrations of his takhte-nasheeni were held on 6th Shawwal ul-Mukarram that year. On this day, Syedi ShaikhAdam Safiyuddin[QR] was reaffirmed as mazoon and his son Syedi Hebatullah Jamaluddin[QR] was appointed mukasir, the position Syedna Zainuddin[RA] held during his predecessor's tenure.

Syedna Zainuddin[RA] ascends the throne of dawat

In Zilhijjat il-Haraam 1237H, a flood ravaged Surat causing a lot of destruction. Hundreds of houses and shops remained submerged and thousands were marooned for days. Scores of villages in the periphery of Surat were washed away by the overflowing River Tapti. Syedna Zainuddin[RA] initiated massive relief operations. Food and essential items were despatched by boats and mumineen were housed in the masjid of Nawapura.

A flood ravages Surat and Syedna Zainuddin[RA] initiates relief operations

Syedna Zainuddin[RA] started an extensive tour visiting mumineen of Malwa and Gujarat in 1239H. Bharuch, Ahmedabad, Khambat, Kapadwanj and Mandasaur were some of the towns he visited. His son Syedna AbdulQadir Najmuddin[RA] and Syedna AbdeAli Saifuddin[RA]'s son Syedna Mohammed Badruddin[RA], were among those in the entourage. Mumineen and other citizens accorded an affectionate and warm reception to the dai everywhere. Syedna Zainuddin[RA] arrived at Mandasaur from Ratlam in Rabi ul-Aakhar 1240H and was given a heartfelt welcome and escorted to the city in a grand procession.

Syedna Zainuddin[RA] starts an extensive tour visiting mumineen

However, the jubilation in Mandasaur was marred by violence. Mumineen were provoked by a slander of Syedna Zainuddin[RA] and dawat. On 29th Jumadal-Ula, a confrontation ensued in which a Sunni cleric was killed. The miscreants were persistent in avenging the death of the cleric and the clashes that followed led to the death of five mumineen with 25 others injured. Mumineen shops were looted and set on fire. Among the dead was Mulla Vali bhai bin Hasan-ji, a prominent figure of Mandasaur. The miscreants

A clash between mumineen and miscreants in Mandasaur

surrounded the mansion in which Syedna Zainuddin[RA] was residing. They fired at the mansion but miraculously the bullet narrowly missed Syedna Zainuddin[RA].



The fortress of Mandasaur

A British regiment from Neemuch brings everything under control

When the situation worsened, a British regiment from the cantonment in Neemuch led by Captain Wallesley and Borthwick with Jamaal Khan rushed to Mandasaur and everything was brought under control. Shortly afterwards, Syedna Zainuddin[RA] left Mandasaur for Indore. At the outskirts of the city, Syedna Zainuddin[RA] was accorded a warm welcome by Tantia Jog, the chief minister of Maharaja Holkar. In Indore, Syedna Zainuddin[RA] solemnized the misaaq of Syedna Mohammed Badruddin[RA] on the auspicious day of Mab'as.

A similar clash takes place in Ujjain, but things quickly come in control

When Syedna Zainuddin[RA] arrived in Ujjain from Indore, there too mumineen were attacked by miscreants. The timely arrival again of a force from Neemuch prevented bloody clashes and casualties. The amil of Ujjain, Shaikh AbdulQadir, carried a petition to Maharaja Daulat Rao at Gwalior. The Maharaja expressed his regret at the episode and issued an order to the administrator of Ujjain to ensure the safety and well-being of mumineen. Syedna Zainuddin[RA] returned to Surat in Zilhijjat il-Haraam after travelling for one full year.

The marriage of Syedna Badruddin[RA] and the two sons of Syedna

Taiyib Zainuddin[RA], Syedna AbdulQadir Najmuddin[RA] and Syedna AbdulHusain Husamuddin[RA], were solemnized in Surat. Syedna Zainuddin[RA] gave his daughter Amatullah Aai Saheba in marriage to Syedna Badruddin[RA]. Mumineen from various towns and cities gathered in Surat in large numbers and the building of Darse-Saifee, the venue of the functions, was beautifully decorated for the occasion.

Marriages are solemnized in the house of Syedna Zainuddin[RA]

Syedna Zainuddin[RA] had always maintained friendly and cordial relations with the British administration which by then had firmly established its authority in Gujarat, Malwa and the Mumbai principality. Syedna Zainuddin[RA] was made an honorary member of the Governor's Council. Sir John Malcolm, the then Governor of Mumbai, frequently exchanged correspondence with Syedna Zainuddin[RA]. The Governor was well conversant in Persian and thus communicated in Persian. Sir John had made it a practice to call on Syedna Zainuddin[RA] during his visits to Surat.

Syedna Zainuddin[RA] maintains friendly relations with the British



A portrait of Sir John Malcolm

Syedna Zainuddin[RA]'s tenure also witnessed a marked increase in students aspiring for higher religious learning. They came to Surat

Syedna Zainuddin[RA] imposed strict restrictions on the dissemination of knowledge

in large numbers from different regions. Syedna Zainuddin[RA] implementated a well-regulated system for the dissemination of taaweel and haqiqat. Only those who were eligible and received the dai's sanction could pursue such learning. Even the study of Uyoon ul-Akhbaar, the historical work of Syedna Idris Imaduddin[RA], was restricted to pupils who had prior permission. The tutors were directed to strictly follow the guidelines set and were required to conform to the syllabus.

Construction and restoration of mausolea were done in Syedna Zainuddin[RA]'s period

Another noteworthy accomplishment of Syedna Zainuddin[RA]'s period was the construction and restoration of mausolea of Doat Mutlaqeen[RA] and hudood fozala. The mausoleum of Syedi Fakhruddin Shaheed[QR] in Galiyakot was built by Syedna Zainuddin[RA] in 1243H. Construction work on the mausoleum of Syedna Mohammed Izzuddin[RA] in Surat had reached a standstill. Work resumed in Rajab ul-Asab 1247H and was completed on 12th Shabaan ul-Kareem. The dome of the building was constructed in a single day with the participation of the notables of Surat and the students of Darse-Saifee.

The qubba mubaraka of the 3rd dai is erected only when Syedna Zainuddin[RA] undertakes it

The qubba mubaraka of the 3rd dai Syedna Hatim Mohyi'uddin[RA] in Yemen was in a dilapidated state. The natives of Hutaib had endeavoured to re-build the mausoleum, but construction work done each day was found to be undone the next morning and the task could not be accomplished. A mumin in Yemen stated that this noble deed was the prerogative of the dai in Hind and the matter was referred to Syedna Zainuddin[RA]. When Syedna Zainuddin[RA] undertook the project, the qubba mubaraka of the illustrious dai was erected within a short period.

Syedna Zainuddin[RA] undertakes a tour of Kathiawar and Kutch

That same year, Syedna Zainuddin[RA] undertook a tour of the regions of Kathiawar and Kutch. Ahmedabad, Kapadwanj, Sidhpur and Mandvi were among the places visited. Having observed Ashara Mubaraka of 1248H in Sidhpur, Syedna Zainuddin[RA] arrived in Mandvi. The local Hindu community prevented the entourage from proceeding to the city due to friction between Hindus and

Muslims. Syedna Zainuddin[RA] decided to encamp in the vicinity of the mausoleum of Syedna NoorMohammed Nooruddin[RA].

During the tour of Malwa Syedna Zainuddin[RA] visited Mohammedpur. About 75 Hibtiyas, who lived there, acknowledged Syedna Zainuddin[RA] as the legitimate dai and entered the fold of dawat. The Hibtiyas were followers of Ismail and Majdu, dissidents during the reign of the 40th dai Syedna Hebatullah[RA].

Syedi ShaikhAdam[QR] passes away and soon after Syedna Zainuddin[RA] also passes away

On 1st Rabi ul-Awwal 1252H/1836, the mazoon Syedi ShaikhAdam Safiyuddin[RA] passed away in Jamnagar. He was the elder brother of Syedna Yusuf Najmuddin[RA] and Syedna AbdeAli Saifuddin[RA] and had served dawat with sincerety and dedication. He had the distinction of being the only mazoon to serve five Doat Mutlaqeen[RA], from the time of his father the 41st dai Syedna Abdut-Taiyib Zakiyuddin[RA] till that of the 45th dai Syedna Taiyib Zainuddin[RA]. His son, Syedi Hebatullah Jamaluddin[QR], who then held the rank of mukasir, was elevated to the position of mazoon. The rank of mukasir was bestowed on Syedna Mohammed Badruddin[RA], while Syedna AbdulQadir Najmuddin[RA] was appointed as raas ul-hudood. In Zilqadatil-Haraam, Syedna Zainuddin[RA] fell ill and on the 11th conferred nass on Syedna Badruddin[RA]. Syedna Zainuddin[RA] passed away four days later at the age of 54.



Syedna Aali Qadr Mufaddal Saifuddin[TUS] at the qabr mubarak of Syedna Zainuddin[RA]

46

The 46th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Mohammed Badruddin** bin Syedna AbdeAli Saifuddin[RA]

Wafaat: 29th Jumadal-Ukhra 1256/1840
Tenure: 3 years, 7 months and 14 days
Qabr Mubarak: Surat, Gujarat, India



Qubba Izziyaa, where Syedna Mohammed Badruddin[RA] is buried

Syedna Mohammed Badruddin[RA] was born in Bharuch on 27th Rabi ul-Aakhar 1226/1811. When he was only seven years old, his father Syedna AbdeAli Saifuddin[RA] passed away and Syedna Badruddin[RA] was taken under the care of Syedna Mohammed Izzuddin[RA] who brought him up and nurtured him for four years. After Syedna Izzuddin[RA], his brother and mansoos Syedna Taiyib Zainuddin[RA], entrusted the great scholar Syedi AbdeAli Imaduddin[QR] the task of imparting ilm to Syedna Badruddin[RA]. Syedna Zainuddin[RA] also assigned his own son Syedna AbdulQadir Najmuddin[RA] to study along with Syedna Badruddin[RA] under Syedi Imaduddin[QR]. The distinguished tutor imbued into his pupils the knowledge of taaweel and haqiqat and prepared them for khidmat of dawat.

The early years of Syedna Badruddin[RA]

During his visit to Indore in 1240H, Syedna Zainuddin[RA] solemnized the misaaq of Syedna Badruddin[RA] on the auspicious day of Mab'as. The following year in Surat, he gave his daughter Amatullah Aai Saheba in marriage to Syedna Badruddin[RA] with great regale and festivity. Syedna Badruddin[RA] was bestowed haddiyat in 1245H and seven years later in 1252H was raised to the rank of mukasir, while Syedi Hebatullah Jamaluddin[QR] was elevated to the rank of mazoon.

Syedna Badruddin[RA] rapidly rises in the ranks of dawat

Syedna Badruddin[RA] was 26 years old when he ascended to the sacred office of al-Dai al-Mutlaq. After assuming the sacred office, he conducted khatm ul-Qur'an majlis for 40 days in memory of the departed dai. Following nehej (custom), he notified mumineen of the wafaat of Syedna Zainuddin[RA] and of his own accession as the 46th dai.

Syedna Badruddin[RA] ascends the throne of dawat at a young age

Shortly after Syedna Badruddin[RA] took over the reins of dawat, a twin disaster of fire and flood hit Surat. The fire started on 19th Moharram ul-Haraam 1253H and for 3 days many areas of the city were engulfed in flames. It destroyed the houses of mumineen, hudood and dignitaries including Masjide-Mo'azzam and Darse-Saifee. The locality where mumineen resided was completely gut-

A disaster of fire hits Surat

ted. It was due to the unwearied efforts and timely action of Syedna Najmuddin^{RA} and Miya Saheb Vali bhai that books and rare manuscripts belonging to dawat were saved.

Soon after, River Tapti floods the city

After a short period, the overflowing waters of River Tapti flooded the city and surrounding areas affecting thousands of people. Syedna Badruddin^{RA} confronted the calamity with fortitude and indefatigable courage. He initiated relief operations for victims of the disaster by providing food and other basic necessities. After these events, Surat the headquarters of dawat, was completely devastated. Masjide-Mo'azzam and Darse-Saifee were in ruins and basic amenities were unavailable. It thus became inevitable for Syedna Badruddin^{RA} to leave Surat.

Syedna Badruddin^{RA} leaves Surat for Pune

On 9th Shabaan ul-Kareem 1253H, Syedna Badruddin^{RA} left for Pune reaching there on 1st Ramadan ul-Mo'azzam. In the entourage with Syedna Badruddin^{RA} were Syedna Najmuddin^{RA}, Syedna AbdulHusain Husamuddin^{RA}, senior scholars, functionaries of dawat and the students of the dars. In Pune, a residential building for the dai named Badri Mahal and quarters for dars students were constructed, by the efforts of Miya Saheb Vali bhai. Mumineen from different areas now visited Pune and students aspiring for higher learning also travelled here. Syedna Badruddin^{RA} also built a masjid and madrasah in Pune.

Syedna Badruddin^{RA} proclaims nass on Syedna Najmuddin^{RA} in wa'az

The following year, in 1254H, Syedna Badruddin^{RA} delivered wa'az of Ashara Mubaraka in Pune. During wa'az on the 9th, he proclaimed nass on Syedna AbdulQadir Najmuddin^{RA}. Many distinguished scholars and hudood present at the wa'az later recalled the explicit and unequivocal pronouncement of nass. Syedna Badruddin^{RA} also recalled the bounties and favours showered upon him by Syedna Taiyib Zainuddin^{RA}, his mentor and predecessor and father to his mansoos Syedna Najmuddin^{RA}.

In Surat, the atmosphere had become desolate and gloomy due to devastation caused by the twin calamities. Mumineen were fur-

ther anguished by the absence of their spiritual father Syedna Badruddin[RA]. A delegation of mumineen from Surat made an earnest appeal to Syedna Najmuddin[RA] to humbly request Syedna Badruddin[RA] on their behalf to return to Surat, so that the city would regain its prosperity. Syedna Najmuddin[RA] appraised Syedna Badruddin[RA] about the prevailing condition in Surat and of yearning of mumineen to have him amidst them. Syedna Badruddin[RA] accepted their humble request and commanded them to firstly restore the edifices that were destroyed by the fire, in particular Masjide-Mo'azzam and Darse-Saifee.

The atmosphere in Surat is gloomy and mumineen are anguished by the absence of Syedna Badruddin[RA]

Thereafter, Syedna Najmuddin[RA] travelled to Surat and launched a programme of restoration. The construction work of Darse-Saifee commenced on 27th Zilqadatil-Haraam 1253/1838. Syedna Badruddin[RA] contributed substantially towards the restoration work. Mumineen from other regions too contributed handsomely. Eesa bhai Mota bhai, a renowned philanthropist and resident of Surat, contributed generously towards the restoration of the masjid and the dars.

Syedna Najmuddin[RA] travels to Surat and launches a programme of restoration

By a happy coincidence, more than 50 years later in 1305H, on the same day that restoration of Darse-Saifee began, an illustrious dai was born in the person of Syedna Taher Saifuddin[RA], who during his tenure, elevated this institution to greater fame.

Syedna Badruddin[RA] left Pune for Surat and enroute halted in Mumbai on the invitation of the mumineen there. He performed wa'az of Ashara Mubaraka 1255H in Mumbai. On 28th Moharram ul-Haraam he arrived in Surat where mumineen accorded him a rousing welcome. Shortly afterwards, his aqilat Amatullah Aai Saheba passed away. Amatullah Aai Saheba was the daughter of Syedna Taiyib Zainuddin[RA] and sister of Syedna AbdulQadir Najmuddin[RA]. Syedna Badruddin[RA]'s health now began to decline. Despite his frail condition, as per Syedna Zainuddin[RA]'s wish, he solemnized the marriage of Syedna Zainuddin[RA]'s son, Syedi Ismail bhai-

Syedna Badruddin[RA]'s health declines and he reaffirms nass

saheb[QR], in Zilqadatil-Haraam that year. A large number of mumineen from other towns travelled to Surat to participate in the celebrations. In 1256H, the next year, Syedna Badruddin[RA] performed wa'az of Ashara Mubaraka in Surat. This time again during wa'az on the 9th, he reaffirmed the declaration he earlier made in Pune and conferred nass upon Syedna Najmuddin[RA].

Syedna Badruddin[RA] passes away with Syedna Najmuddin[RA] by his side

Syedna Badruddin[RA]'s health weakened despite efforts to revive his health. On 28th Jumadal-Ukhra, Shaikh Abdul-Ali and Shaikh Abdullah bhai called upon Syedna Badruddin[RA] to inquire about his health. During the course of the conversation, Syedna Badruddin[RA] reiterated the conferment of nass upon Syedna Najmuddin[RA]. After sunset, Syedna Badruddin[RA] called Syedna Najmuddin[RA], his mansoos to his bedside. He enlightened the latter with all that a dai passes on to his mansoos before his final breath and departed from this world that night.

47

The 47th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna AbdulQadir Najmuddin** bin Syedna Taiyib Zainuddin[RA]

Wafaat: 26th Rajab ul-Asab 1302/1885
Tenure: 46 years and 26 days
Qabr Mubarak: Ujjain, Madhya Pradesh, India



The qubba mubaraka of Syedna AbdulQadir NajmuddinRA in Ujjain

Syedna Najmuddin[RA] is taken to Syedna Saifuddin[RA] as a child

Syedna AbdulQadir Najmuddin[RA] was the third dai from the lineage of Syedi Fakhruddin Shaheed[QR], the martyr of Galiyakot. He was born in Mumbai during the era of Syedna AbdeAli Saifuddin[RA] on 2nd Ramadan ul-Mo'azzam 1229/1814, when his father Syedna Taiyib Zainuddin[RA] was there on an assignment of dawat. Initially, he was given the name 'Yusuf'. When Syedna Najmuddin[RA] turned five, Syedna Zainuddin[RA] took him to Syedna Saifuddin[RA] to seek his blessings. Syedna Saifuddin[RA] was greatly impressed by the young child's mannerisms and changed his name to AbdulQadir as per the name recorded in 'Kitaab ul-Ilm' by Maulana Ali[SA]. Syedna Saifuddin[RA] also gifted him clothes, a robe and turban that belonged to his son Syedna Mohammed Badruddin[RA]. From then, Syedna Badruddin[RA] and Syedna Najmuddin[RA] always stayed together.

Syedna Najmuddin[RA] rises rapidly in the ranks of dawat

In 1232H, Syedna Najmuddin[RA]'s mother Maryam Aai Saheba binte Mulla NoorMohammed died. Under the tutelage of the renowned scholar Syedi AbdeAli Imaduddin[QR], Syedna Najmuddin[RA] accomplished complete mastery of zaahir and taaweel. His misaaq was solemnized in 1241H and the laqab Najmuddin was conferred upon him. On 27th Rajab ul-Asab that year, he was bestowed with haddiyat. Much later, he was appointed raas ul-hudood.

Syedna Najmuddin[RA]'s enthronement is celebrated

Syedna Najmuddin[RA]'s enthronement was celebrated on 12th Shabaan ul-Kareem 1256H. Mumineen gathered in large numbers, even from afar, to participate in the celebrations. As per tradition, scholars and learned men recited qasidas composed specially for the enthronement ceremony. On that day, Syedi Hebatullah Jamaluddin[RA] was reaffirmed as mazoon, Syedi AbdeAli Imaduddin[QR] was appointed mukasir and Syedna AbdulHusain Husamuddin[RA] was appointed raas ul-hudood. Syedi Imaduddin[RA] recited verses exalting Syedna Najmuddin[RA] on assuming office. He performed qadambosi of the new incumbent, who honoured him by draping him with a shawl.

Refuters to the conferment of nass on Syedna Najmuddin[RA]

After he assumed the sacred office of al-Dai al-Mutlaq, Syedna Najmuddin[RA] faced a formidable challenge from an influential lobby that disputed the legitimacy of his accession. A band of dissidents that included so-called learned men, declared that the 46th dai Syedna Mohammed Badruddin[RA] had passed away without declaring nass or appointing a mansoos. It was indeed a baseless and ludicrous allegation. Syedna Badruddin[RA] had publicly proclaimed Syedna Najmuddin[RA] as his mansoos on two occasions; on the 9th of Moharram ul-Haraam 1254H, during wa'az of Ashara Mubaraka in Pune, and on the exact same day two years later in Surat in 1256H. Also, when the two brothers Shaikh Abdul-Ali and Shaikh Abdullah bhai visited the ailing Syedna Badruddin[RA], he had reaffirmed Syedna Najmuddin[RA] as his mansoos.

Dissidents make the baseless allegation that nass was not performed

The enemies, by disseminating spurious and false notions, aimed to confuse mumineen and cause disarray within the community. They purposely discredited the dai and dawat by enlisting the support of disgruntled members of the community. Stalwarts of the period, the likes of Miya Saheb Vali bhai, Shaikh Abdullah bhai, Shaikh Abdul-Ali, Miya Saheb Yusuf bhai and Miya Saheb Abdul-Qaiyum Vazir however remained steadfast and resolutely shielded dawat from the onslaught. These learned men countered the allegations of the disbelievers by their orations and their writings.

Stalwarts of dawat remain steadfast and counter the allegations

Miya Saheb Vali bhai gives an account of the visit of a Shiite to the hazrat of Syedna Najmuddin[RA] in his writings. The Shiite was extremely well-off and hailed from Lucknow. He had composed an eulogy in the remembrance of Maulana Ali bin Abi-Taalib[SA] which he had recited before a congregation of Shiites in his hometown. The verses had a great impact and his audience broke down crying. That night, he had a dream in which he saw Maulana Ali[SA] him-

Miya Saheb Vali bhai gives an account of a Shiite poet in his writings

self. The Shiite fell at the feet of Maulana Ali[SA] and implored him to accept his verses. Maulana Ali[SA] replied, *"I will not accept it unless our dai (Syedna) AbdulQadir Najmuddin first accepts it! Go to him, if he accepts it then I too will!"*

The Shiite requests Syedna Najmuddin[RA] to accept his poem as ordered by Maulana Ali[SA]

The Shiite thus undertook the long journey to Surat with the sole ambition of having his verses accepted by Syedna Najmuddin[RA]. Syedna Najmuddin[RA] assembled a few of his hudood and household members and asked the Shiite to recite his verses. Such was the intensity of his composition, such was the veracity of his words that it moved everyone to tears, including Syedna Najmuddin[RA]. Then the Shiite performed qadambosi and humbly asked Syedna Najmuddin[RA] to accept his verses. Syedna Najmuddin[RA] declared his approval, lauded his effort and prayed for him. This account by Miya Saheb Vali bhai was particularly directed at the opponents of Syedna Najmuddin[RA]'s legitimacy to the office of al-Dai al-Mutlaq.



A portrait of Syedna Najmuddin[RA] believed to be painted by a Chinese artist

The validity of Syedna Najmuddin[RA]'s succession continued to be

questioned for a long time, even during the time of his mansoos and decades after that. In Karachi, Syedna Najmuddin[RA] was once asked why he was letting off his opponents. Syedna Najmuddin[RA] replied that, *"Now is not the time, the one who is fifth from me in reckoning will apprehend them!"* That noble person was the 51st dai Syedna Taher Saifuddin[RA]. During Syedna Saifuddin[RA]'s long tenure, enemies filed many legal suits against dawat and during these legal battles the issue of Syedna Najmuddin[RA]'s succession was raised. The issue was raised as an indirect attack on the legitimacy of Syedna Saifuddin[RA] himself. In a landmark judgement by the Privy Council, it was declared that Syedna Badruddin[RA] *"…had done enough to mark out Syedna Najmuddin[RA] as his successor and there is ample evidence of nass."* Thus, a final and decisive blow was dealt to the refuters of nass on Syedna Najmuddin[RA] as foretold.

Syedna Najmuddin[RA] alludes to the 51st dai as the apprehender of his opponents

Syedna Najmuddin[RA]'s journey of hajj

In Ramadan ul-Mo'azzam 1257/1841, Syedna Najmuddin[RA] decided to perform hajj and ziyarat at Medina. Before embarking on this journey, in a wa'az delivered in Surat on 9th Shawwal ul-Mukarram, Syedna Najmuddin[RA] declared nass on Syedi AbdeAli Imaduddin[QR] and appointed him as his mansoos. He also appointed Syedna Husamuddin[RA] as the waali of Surat. On the 10th the next day, Syedna Najmuddin[RA] sailed from Surat with a large retinue comprising members of his royal family, many hudood, notables and senior members of the community and arrived in Mumbai where his followers accorded him a rousing welcome. In the wa'az delivered in Mumbai, he reaffirmed the appointment of Syedi Imaduddin[QR].

Syedna Najmuddin[RA] decides to perform hajj

On the 19th, the entourage sailed on a British liner from Mumbai and reached the port of Aden on the 28th. Upon arrival at Jeddah, Syedna Najmuddin[RA] was warmly received by the Governor of the city and the Shareef of Mecca. After performing hajj, the entou-

Syedna Najmuddin[RA] is warmly received in Mecca and Medina

rage proceeded to Medina and was received by the ameer of the city. Throughout the journey, Syedna Najmuddin[RA] was accorded all courtesies befitting the sacred office of al-Dai al-Mutlaq by the state.



A historic photo of Masjide-Haraam, around the time when Syedna Najmuddin[RA] performed hajj

Syedna Najmuddin[RA] returns to Hind after a transit in Yemen

Upon completion of hajj and umrah, the entourage arrived at Al-Mukha in Yemen. Around 14,000 mumineen from different parts of Yemen had gathered to receive their spiritual leader. Syedna Najmuddin[RA], in one of his treatises, writes that many Yemeni natives entered the fold of dawat and gave misaaq. Shaikh Hasan bin Ali a senior dignitary, was appointed waali of Yemen. When Syedna Najmuddin[RA] returned home from this historic journey, mumineen from different regions converged at Surat to welcome their dai and offer their felicitations. Till then, no incumbent dai from either Yemen or Hind had undertaken the pilgrimage of hajj whilst in office. The 34th dai Syedna Ismail Badruddin[RA] was ready to sail from the port of Ghogha in Gujarat, but had to abandon the journey since the local ruler had planned to apprehend him. Thus, Syedna AbdulQadir Najmuddin[RA] became the first dai in office to perform hajj.

Syedna Najmuddin[RA] had immense prowess in delivering wa'az. The custom of delivering wa'az after afternoon namaaz on Aashura was started by Syedna Najmuddin[RA].

The nuptials of Syedna Najmuddin[RA]'s four sons, Syedna Mohammed Burhanuddin[RA], Syedi Hasan bhaisaheb[QR], Syedi Husain bhaisaheb[QR] and Syedi Taiyib bhaisaheb[QR], were celebrated in Surat with much jubilation and grandeur and mumineen converged in thousands at the invitation of their spiritual leader. The British Government accorded a 19-gun salute in celebration of these marriages.

The nuptials of Syedna Najmuddin[RA]'s sons is celebrated in Surat

The hudood and intellectuals of the time

During the long reign of Syedna Najmuddin[RA], there were many hudood and distinguished men of learning who had served consecutive Doat Mutlaqeen[RA] with great dedication and sincerety. Tragically, many of them passed away during this period. In the year 1262H, Syedi ShaikhAdam bin Mitha bhai[QR], Shaikh Yusuf bhai bin Shaikh Hebatullah and Miya Saheb Vali bhai expired. Syedi ShaikhAdam bin Mitha bhai[QR] had rendered khidmat to six Doat Mutlaqeen[RA] and was mukasir to Syedna AbdeAli Saifuddin[RA]. He was a descendent of Syedna NoorMohammed Nooruddin[RA]. Shaikh Yusuf bhai had performed hajj thrice and had performed hajj on behalf of Syedna AbdeAli Saifuddin[RA]. He passed away in Mecca during his last journey. Miya Saheb Vali bhai had authored 'An-Najm us-Saaqib', a historical account of Doat Mutlaqeen[RA] right upto the time of Syedna Najmuddin[RA]. He was instrumental in building the masjid and mansion for Syedna Mohammed Badruddin[RA] in Pune when the dai migrated there. He died in Parda. In 1263H the next year, Shaikh Hasan al-Qeyeri was tragically assassinated in Yemen. Syedna Najmuddin[RA] had appointed Shaikh Hasan as his waali in Yemen. After killing him, the enemies destroyed all his books and other belongings. Syedna Najmuddin[RA] was deeply grieved and pained by this incident.

Many hudood passed away during this tenure

Syedi AbdeAli Imaduddin[QR] passes away

A great tragedy befell when the mukasir Syedi AbdeAli Imaduddin[QR] passed away on 6th Safar ul-Muzaffar 1271/1854. He was an eminent scholar and an intellectual of unparalleled calibre. He had the distinction of serving five Doat Mutlaqeen[RA] and was a confidant to them. He had served dawat from the era of the 43rd dai Syedna AbdeAli Saifuddin[RA] and was the beneficiary of his spiritual knowledge. He was mentor to Syedna Mohammed Badruddin[RA] and Syedna AbdulQadir Najmuddin[RA] and had also authored 'Lubb ul-Lubaab', a great work of haqiqat. The death of Syedi Imaduddin[QR] caused immense grief to Syedna Najmuddin[RA]. Syedna Najmuddin[RA] then appointed his brother Syedna Husamuddin[RA] as mukasir.

Syedi Hebatullah Jamaluddin[QR] passes away

A few years later in Ramadan ul-Mo'azzam 1275H, Syedi Hebatullah Jamaluddin[QR], the grandson of the 41st dai Syedna Abdut-Taiyib Zakiyuddin[RA], passed away in Jamnagar. He had held the rank of mazoon for a period of 19 years, from the time of the 45th dai Syedna Taiyib Zainuddin[RA], and had resided in Jamnagar throughout. Syedna Najmuddin[RA] elevated Syedna Husamuddin[RA] to the rank of mazoon and the position of mukasir was bestowed upon Syedi Ismail bhaisaheb Badruddin[QR]. Thus, the three sons of the 45th dai Syedna Taiyib Zainuddin[RA] held the exalted offices of al-Dai al-Mutlaq, mazoon and mukasir at the same time.

The other hudood of the time

Among the other hudood of this period was Miya Saheb Abdul-Qaiyum Vazir. He was the chief secretary from the time of Syedna AbdeAli Saifuddin[RA]. He died on 5th Ramadan ul-Mo'azzam 1279/1863 after having served five Doat Mutlaqeen[RA]. Shaikh Abdul-Ali and Shaikh Abdullah bhai were two brothers and were witness to the pronouncement of nass on Syedna Najmuddin[RA]. Shaikh AbdulQadir bin Mulla Habibullah was sent to Yemen as the dai's envoy during the period of Syedna Taiyib Zainuddin[RA]. He had performed hajj on behalf of Syedna Mohammed Badruddin[RA].

During Syedna Najmuddin[RA]'s tenure, the rule of the Mughals and Marathas was on a decline and the British began solidifying their authority in India. Most of the petty kingdoms started losing their independence. In 1843 CE, the province of Sindh came under the domination of the British. Also at this time, the first masjid in Karachi was built at Soldier Bazaar. Syedna Najmuddin[RA] had visited Karachi from Mandvi during his visit to Kutch and Mulla Jiva bhai bin AbdulQadir was appointed the first amil of Karachi. The ports of Surat, Cambay (now Khambat), Bharuch and Vasai on the western coast came under British administration and foreign trade expanded. After the British established their sovereignty over India, they introduced railways, post and telegraphic services. The first railway ran in 1853 CE from Mumbai to Thane during this time. Like his predecessors, Syedna Najmuddin[RA] had maintained cordial relations with the British administrators. In recognition of this, the British Representative Sir Butler Fryer awarded Syedna Najmuddin[RA] with the title of 'First Class Sardar of the Deccan' in 1283/1866.

The Mughals and Marathas are on a decline as the British establish their authority in India

Syedna Najmuddin[RA] travelled extensively throughout his tenure to Malwa, Kathiawar, Kutch, Mumbai and numerous other towns where mumineen resided. The entourage comprised of scholars and prominent hudood of dawat besides members of Syedna Najmuddin[RA]'s household. In one such journey, Syenda Najmuddin[RA] was to travel to Mandvi from Jamnagar by sea. As the ship came close to the port, a fierce storm hit the vessel. Most passengers on board believed that the ship would sink and they would drown. A shaikh in the entourage of Syedna Najmuddin[RA] assured them that the ship would never sink, as Syedna Najmuddin[RA] was onboard and he had not yet performed nass. He then prodded them to ask the captain to seek the advice of the dai. When the captain sought the advice of Syedna Najmuddin[RA], he suggested that the ship's course be changed to Mundra. The captain followed suit and the ship safely anchored in the port of Mundra.

Syedna Najmuddin[RA] travelled extensively throughout his tenure

In 1302H, Syedna Najmuddin[RA] visited Ratlam with a small entou-

rage at the invitation of the mumineen of Ratlam. A delegation of mumineen from Ujjain came to Ratlam to extend an invitation to the dai to visit Ujjain. Initially, Syedna Najmuddin[RA] declined due to the prevailing summer season, but after the persistent pleadings of mumineen there, he travelled to Ujjain. Unfortunately, an epidemic of cholera had engulfed Ujjain and surrounding regions.

A plague epidemic engulfs Ujjain and Syedna Najmuddin[RA] is affected

Syedna Najmuddin[RA] was affected and thought it prudent to leave Ujjain and accordingly made preparations. The mumineen of Ujjain humbly urged Syedna Najmuddin[RA] to defer his departure so that they may celebrate his recovery. Syedna Najmuddin[RA] acceded to their request stating that he would remain in their midst forever.

Syedna Najmuddin[RA]'s condition declines and he confers nass on Syedna Husamuddin[RA]

Syedna Najmuddin[RA]'s condition steadily weakened. Knowing that his death was imminent, he summoned his hudood on 24th Rajab ul-Asab 1302/1885 and conferred nass on his brother Syedna AbdulHusain Husamuddin[RA], who was not present at the time. While declaring nass, he stated that he had nurtured mumineen with much compassion and indulgence using the analogy, *"When someone asked for water, I gave them milk!"* Syedna Najmuddin[RA] asked the witnesses to convey to Syedna Husamuddin[RA] that he do the same.

Syedna Najmuddin[RA] passes away

Syedna Najmuddin[RA] passed away two days later at the age of 73, ending the third longest tenure in the office of al-Dai al-Mutlaq spanning 46 years. His son, Syedi Taiyib bhaisaheb Zainuddin[QR] led the janaza namaaz and he was buried within the precincts of the tomb of the 39th and 40th dai. Syedna Najmuddin[RA]'s kunyat (agnomen) was Abu-Mohammed. The 53rd dai Syedna Aali Qadr Mufaddal Saifuddin[TUS] is the great great grandson of Syedna Najmuddin[RA].



Syedna Taher Saifuddin[RA] performing ziyarat of Doat Mutlaqeen[RA] in Ujjain



Syedna Aali Qadr Mufaddal Saifuddin[TUS] performing ziyarat of Syedna Najmuddin[RA]

48

The 48th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna AbdulHusain Husamuddin** bin Syedna Taiyib Zainuddin[RA]

Wafaat: 27th Zilhijjat il-Haraam 1308/1891
Tenure: 6 years, 5 months and 1 day
Qabr Mubarak: Ahmedabad, Gujarat, India



A portrait of Syedna Husamuddin[RA]

Syedna AbdulHusain Husamuddin[RA] took over the reins of dawat at the age of 63. He was born in 1239H on the day of Aashura and hence his father Syedna Taiyib Zainuddin[RA] named him AbdulHusain. Syedna Husamuddin[RA] was only 13 years old when Syedna Zainuddin[RA] passed away and he was then brought up by his brother Syedna AbdulQadir Najmuddin[RA]. He acquired knowledge from Syedi AbdeAli Imaduddin[QR] and grew up to be an intellectual of high stature.

Syedna Husamuddin[RA]'s early learning

An interesting incident recorded is that once while giving sabaq, Syedi Imaduddin[QR] had to leave suddenly for an urgent mission. He directed Syedna Husamuddin[RA], who was attending sabaq, to continue the discourse from the point where Syedi Imaduddin[QR] had stopped. Syedna Husamuddin[RA]'s peers were and sceptical about Syedna Husamuddin[RA]'s competency. Syedi Imaduddin[RA] declared to the pupils that Syedna Husamuddin[RA] possessed a wealth of knowledge and had the answer to all questions. Syedna Husamuddin[RA] then succesfully carried out the sabaq. He received haddiyat in 1256H.

An interesting incident in which Syedna Husamuddin[RA] astonishes his peers in sabaq

Syedna Husamuddin[RA] was consummate in the knowledge of haqiqat. He could narrate detail after detail effortlessly, without hinder.

During the tenure of his brother and predecessor Syedna Najmuddin[RA], Syedna Husamuddin[RA] proceeded for hajj and pilgrimage to the holy shrines of Karbala Mo'alla, Najafe-Ashraf and Kufa. Syedna Najmuddin[RA] made a public announcement inviting mumineen to join Syedna Husamuddin[RA]. Responding to the call, over 200 mumineen from Surat and other regions joined the entourage. Syedna Husamuddin[RA] was seen off by Syedna Najmuddin[RA] and he sailed on a chartered steamer from Surat on 2nd Rajab ul-Asab 1267/1851. The steamer anchored at the port of Aden on the 17th. On the 18th, Syedna Husamuddin[RA] hosted a lunch for the mumineen of Aden to celebrate the fifth birthday of his son, Syedna Abdullah Badruddin[RA]. Upon reaching Mecca, he performed umrah

Syedna Husamuddin[RA] proceeds for hajj and pilgrimage to the holy shrines

and visited Medina before performing hajj. In Moharram ul-Haraam 1268H, he proceeded to Karbala Mo'alla, Najafe-Ashraf and Kufa. Enroute he performed ziyarat at the shrines of Maulana Salmaan ul-Farsi[RA] at Mada'in and other companions of Maulana Ali bin Abi-Taalib[SA]. Syedna Najmuddin[RA] accorded a warm welcome to his brother on his return to Surat.

Syedna Najmuddin[RA] expires and Syedna Husamuddin[RA] reaches Surat

Syedna Husamuddin[RA] was on tour of the Kathiawar region when he received news of the serious illness of Syedna Najmuddin[RA] in Ujjain. He decided to proceed to Ujjain, but was restrained from the journey due to the cholera epidemic there. He reached Surat after the final rites of Syedna Najmuddin[RA] had been completed. Upon returning, he conducted khatm ul-Qur'an for 40 days in memory of the departed dai.

The hudood of Syedna Husamuddin[RA]

Before assuming the sacred office of al-Dai al-Mutlaq, Syedna Husamuddin[RA] first held the rank of mukasir and upon the death of the mazoon Syedi Hebatullah Jamaluddin[QR], was elevated to the position of mazoon. After ascension, he bestowed the rank of mazoon upon his brother Syedi Ismail bhaisaheb Badruddin[QR] and the rank of mukasir on Syedna Mohammed Burhanuddin[RA], son of Syedna Najmuddin[RA]. Syedna Husamuddin[RA] himself had four sons, Syedna Abdullah Badruddin[RA], Syedi AbdeAli bhaisaheb Mohyi'uddin[QR], Syedi ShaikhAdam Ziyauddin[QR] and Syedi Hebatullah Jamaluddin[QR] all of whom served dawat with devotion and piety.

Syedna Husamuddin[RA] travelled frequently and counselled mumineen

Syedna Husamuddin[RA] travelled frequently, particularly to the regions of Kathiawar and Malwa, both during the era of his predecessors and after ascending to the sacred office. Most of the time he visited urban centres of mumineen. Mumineen from surrounding areas travelled to these centres to gain audience and seek blessings from their spiritual father. Mumineen in Kathiawar, particularly in remote areas, were obsessed with occult practices and pagan beliefs. Syedna Husamuddin[RA], through his bayan, guided and counselled mumineen, disassociating them from these practices.



Syedna Husamuddin[RA] with his son Syedna Badruddin[RA] in a Victoria (horse carriage) during their visit to Karachi

During these visits, Syedna Husamuddin[RA] also mobilised funds to repay the debts that were carried forward from the time of his predecessors. To recapitulate, Syedna AbdeAli Saifuddin[RA] had to expend a huge sum to house and feed more than 12,000 mumineen during the period of drought for almost a year. Thereafter, the fire and floods during the reign of Syedna Mohammed Badruddin[RA] had caused a great financial burden on dawat. Syedna Najmuddin[RA] too had incurred considerable unavoidable expenditure during his long tenure. Syedna Najmuddin[RA] had tried to settle the debts, but a substantial amount remained unpaid. Syedna Husamuddin[RA] shouldered the onerous responsibility of repaying these debts.

Syedna Husamuddin[RA] also mobilised funds to repay past debts of dawat

During the time of Syedna Husamuddin[RA], a famed scholar returned to India from Hejaz. He had wandered in Arabia for 12 years in quest of Imam uz-Zamaan[SA] in seclusion, a futile exercise indeed. He was one of those who refuted the rightful succession of Syedna Najmuddin[RA] and had prejudiced the minds of many mumineen against dawat. Upon his return, he called on Syedna Husamuddin[RA] in 'Dawood Bagh' (now 'Najam Baugh') in Mumbai and recited a qasida he had composed. He then proceeded to pay his respects and perform sajda to Syedna Husamuddin[RA], as if he admitted that Syedna Najmuddin[RA] was the rightful dai. The

An infamous scholar returns to India after years in futility

scholar went by the nickname of ‘Durbin’ meaning telescope.

Syedna Husamuddin[RA] composes a qasida for the silver jubilee of Queen Victoria

In 1304/1897, the golden jubilee of the reigning British monarch, Queen Victoria, was celebrated throughout the British Empire. Being a British colony, the event was observed in India too, with the main celebrations in Delhi the seat of the Viceroy. To mark this occasion and in honour of the Queen, Syedna Husamuddin[RA] composed a qasida in Arabic. The poem was sent to Her Majesty through the Duke of Connaught, then Commander of the British Force in Mumbai. The Duke of Connaught was a scholar and enjoyed friendly relations with Syedna Husamuddin[RA]. The Queen acknowledged and thanked Syedna Husamuddin[RA] by a message through her secretary, Sir Henry Ponsoly.

Syedna Husamuddin[RA] established the Faiz-e-Husaini Trust in Karachi in 1305/1888 and subsequently in Mumbai. This institution was established to facilitate mumineen’s travel to Karbala Mo’alla and other holy sites and to arrange for their comfortable stay. Today, the activities of Faiz-e-Husaini have grown manifold and include organizing hajj pilgrimages and tours to the holy sites in Iraq, Egypt, Yemen, Syria, Jordan and Jerusalem.

Syedna Husamuddin[RA] hints towards Syedna Burhanuddin[RA] as his mansoos

In 1308H, Syedna Husamuddin[RA] travelled to Mumbai, after solemnizing the marriage of his grandson Fazal bhaisaheb[QR] bin Syedna Abdullah Badruddin[RA] in Surat. At the time, Syedna Mohammed Burhanuddin[RA] was functioning as the amil of Mumbai. Syedna Husamuddin[RA] spent the month of Ramadan ul-Mo’azzam in Mumbai and during the course of his bayaan delivered there, alluded to the appointment of Syedna Burhanuddin[RA] as his mansoos.

Syedna Husamuddin[RA] commences a tour of the Konkan region

From Mumbai, Syedna Husamuddin[RA] commenced a tour of the Konkan region visiting Vasai, Dahanu, Valsad, Navsari, Bharuch and Baroda. He fell ill in Baroda but continued his journey and reached Ahmedabad on 14th Zilhijjat il-Haraam. Two days later he

suffered a stroke but on the 18th, the day of Eide-Ghadeere-Khum, he led fajr namaaz and solemnized the misaaq of mumineen.

Syedna Husamuddin[RA] appoints Syedna Burhanuddin[RA] as his mansoos

Syedna Husamuddin[RA]'s condition deteriorated thereafter but before his demise, he appointed Syedna Mohammed Burhanuddin[RA] as his mansoos in the presence of hudood. Amongst the hudood were his two sons Syedna Abdullah Badruddin[RA] and Syedi AbdeAli bhaisaheb Mohyi'uddin[QR]. Syedna Husamuddin[RA] was buried besides the qabr mubarak of the 31st dai Syedna QasimKhan Zainuddin[RA] and thus became the ninth dai to be buried in Ahmedabad.



A portrait of Syedna Husamuddin[RA]

49

The 49th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Mohammed Burhanuddin** bin Syedna AbdulQadir Najmuddin[RA]

Wafaat: 27th Zilhijjat il-Haraam 1323/1906
Tenure: 15 years
Qabr Mubarak: Surat, Gujarat, India



A portrait of Syedna Burhanuddin[RA]

Syedna Mohammed Burhanuddin[RA] was born on 24th Ramadan ul-Mo'azzam 1257/1840 during the reign of his father Syedna AbdulQadir Najmuddin[RA]. His mother Sakina Aai Saheba expired when he was only two years old. In 1272H, when he was 17, Syedna Najmuddin[RA] conferred haddiyat upon him and bestowed the laqab 'Burhanuddin'. He was later appointed raas ul-hudood. Syedna Burhanuddin[RA] served dawat with unflinching dedication and in different capacities. During the reign of his father he functioned as the waali of Surat when Syedna Najmuddin[RA] was away from Surat. The 48th dai Syedna AbdulHusain Husamuddin[RA] had honoured him with the rank of mukasir.

Syedna Burhanuddin[RA] rises rapidly in the ranks of dawat

Once during his tenure as waali of Surat, enemies of dawat sent a letter to his father Syedna Najmuddin[RA], challenging him to declare the names of witnesses to his nass. They stated in their letter that any claim or right to a title had to be indispensably supported by two witnesses. Syedna Najmuddin[RA] directed Syedna Burhanuddin[RA] to declare the names of the two witnesses, Shaikh Abdul-Ali and Shaikh Abdullah bhai, both sons of Shaikh Abdul-Qadir. Syedna Burhanuddin[RA] intended to publicly respond to the enemies during the wa'az of Ashara Mubaraka. But they wanted a meeting during the night under the pretext of holding a debate on the issue. Syedna Burhanuddin[RA] however declined and asserted that the venue be the hall of Darse-Saifee where a large congregation could be present. He argued that as the debate was to prove the validity of nass by Syedna Badruddin[RA] upon Syedna Najmuddin[RA], it would thus be appropriate to hold the discussion in public. The dissidents unwillingly agreed and their motive to cause disorder was lost.

Enemies of dawat challenge Syedna Najmuddin[RA] to declare the names of witnesses to his nass

The reckoning of Aimmat Tahereen[SA] and Doat Mutlaqeen[RA] is done in septets called 'saatra' as seven is a virtuous number. The seventh saatra of Doat Mutlaqeen[RA] started with the 43rd dai Syedna AbdeAli Saifuddin[RA]. The 48th dai Syedna Husamuddin[RA] used to state that he was from the seventh saatra and that the doat of

this saatra had a singular position. In that, the 49th dai Syedna Mohammed Burhanuddin[RA], had the distinct position of being the seventh dai of the seventh saatra.

Syedna Burhanuddin[RA] ascends to the office of al-Dai al-Mutlaq

Shortly before the wafaat of Syedna Husamuddin[RA], an Arab came to Syedna Burhanuddin[RA] and informed him of his dream in which he saw a divine light emanating from Ahmedabad and descending in Syedna Burhanuddin[RA]. Shortly afterwards, the sad news of the wafaat of Syedna Husamuddin[RA] and his appointment as mansoos was conveyed to Syedna Burhanuddin[RA]. He was then in Mumbai as the waali. However, he could not travel to Ahmedabad since train services had been terminated and roads had become impassable due to heavy rains. He was 52 years of age when he ascended the throne of dawat.

The formal enthronement ceremony takes place in Darse-Saifee

Syedna Burhanuddin[RA] thus stayed on in Mumbai and delivered wa'az of Ashara Mubaraka 1309H there. He travelled to Surat thereafter and on 4th Safar ul-Muzaffar 1309H, the formal enthronement ceremony took place in the hall of Darse-Saifee. Syedna Burhanuddin[RA] reaffirmed the appointment of his uncle Syedi Ismail bhaisaheb Badruddin[QR] as mazoon and bestowed the rank of mukasir upon his brother Syedi Hasan bhaisaheb Zakiyuddin[QR].

The 15 years of the tenure of Syedna Burhanuddin[RA] can be divided thus: the first five years in which the financial liabilities of past Doat Mutlaqeen[RA] were settled, the second five years when affairs of dawat were regulated and systematized, and the final five years in which dawat scaled new heights.

Syedna Burhanuddin[RA] is blessed with noble offspring

In 1312H, Syedna Burhanuddin[RA] suffered the loss of his aqilat Amatullah Aai Saheba, mother of the 51st dai Syedna Taher Saifuddin[RA]. She lies buried in the cemetery at Charni Road in Mumbai. Shortly afterwards, his brother Syedi Taher bhaisaheb Saifuddin[QR] passed away. When Syedna Burhanuddin[RA] visited Karachi at the invitation of the its mumineen, he also performed Ashara Mubara-

ka there. While in Karachi, he married Khadija Aai Saheba. After the demise of Khadija Aai Saheba, he married Nematullah Aai Saheba, daughter of Miya Saheb Mota bhai. Miya Saheb Mota bhai and his brothers were great philanthropists and served dawat selflessly. They were credited with building masjids in Calcutta (now Kolkata), Madras (now Chennai), Rangoon (now Yangon) and Singapore. By this wedlock he was blessed with two illustrious sons, Syedi Saleh bhaisaheb Safiyuddin[QR] and Syedi Ibrahim bhaisaheb Zainuddin[QR]. Syedi Saleh bhaisaheb[QR] held the rank of mukasir during the time of the 51st and the 52nd dai and served as the amil of Mumbai for over six decades until his demise in 1414H. Syedi Ibrahim bhaisaheb[QR] was raised to the rank of raas ul-hudood by Syedna Taher Saifuddin[RA]. Syedna Burhanuddin[RA]'s four daughters were Asma baisaheba, Zainab baisaheba, Maryam baisaheba and Nematullah baisaheba.

The prosperous era of Syedna Burhanuddin[RA]

Syedna Burhanuddin[RA]'s era was relatively prosperous. Trade and businesses of mumineen flourished in India, the Far East and in South Asia where they had migrated during the time of Syedna Burhanuddin[RA]'s predecessors. Masjids and musafir-khanas (rest houses for travellers) were built and madrasahs were established to impart religious education. Besides the masjids built in the Far East, those built in Mumbai during this period were the Phool Masjid at the site where Qutbi Masjid stands today and Husaini Bagh Masjid at Madanpura. A masjid was built in Kapadwanj. The musafir-khana 'Moosaraj ni Wadi' in Surat that stands till today, was also built during this period. Syedna Burhanuddin[RA] initiated the practice of serving meals to pilgrims who visited the shrines of Doat Mutlaqeen[RA] and hudood in Ahmedabad, Galiyakot, Jamnagar and other sites of ziyarat in India.

Syedna Burhanuddin[RA] travels to Iraq

In 1320H, the mukasir Syedi Hasan bhaisaheb Zakiyuddin[QR] expired. He had served dawat with sincerity and dedication. His brother, Syedi Husain bhaisaheb[QR], was then appointed to that post. That year, Syedna Burhanuddin[RA] travelled to Karbala Mo'alla. He sailed to Basara in a British chartered steamer and from

there proceeded to Karbala Mo'alla, Najafe-Ashraf, Kufa and the site of Maulana Salmaan ul-Farsi[RA]'s tomb in Mada'in. On the return journey he spent two days in Karachi and reached Mumbai on 21[st] Safar ul-Muzaffar 1321H.



Syedna Burhanuddin[RA] commencing the journey of hajj

Syedna Burhanuddin[RA] undertakes hajj with an entourage of mumineen

Later that year, Syedna Burhanuddin[RA] undertook the pilgrimage of hajj with. Accompanying him were his son Syedna Taher Saifuddin[RA] and an entourage of 400 mumineen from Surat, Kapadwanj, Udaipur, Indore and Rampura. When the steamer S. S. Valetta anchored at Aden, the amil and mumineen of the port city received their dai. After hajj, Syedna Burhanuddin[RA] arrived at Mina where he was invited by the Shareef of Mecca to his traditional Eid gathering. The Shareef received Syedna Burhanuddin[RA] personally. He was so impressed by the radiant personality of Syedna Burhanuddin[RA], that he made the unprecedented gesture of rising from his seat and guiding the noble dai to sit besides him.

Bandits intercept the entourage upon return but retract their ransom demand

When the entourage was returning after paying homage at Medina, a group of armed bedouins intercepted the caravan. It is narrated that Syedna Saifuddin[RA] immediately jumped off his own camel in defense of Syedna Burhanuddin[RA]. The bedoiuns demanded a large amount of gold in ransom. As a gesture, Syedna Burhanuddin[RA] invited them to share a meal of rice which was then a rarity amongs the Arabs. The radiant personality of Syedna Burhanud-

dinRA and this kind gesture prompted them to retract their demand.

Syedna BurhanuddinRA narrates the historic visit in wa'az

After returning to India, Syedna BurhanuddinRA delivered a wa'az in Surat on the auspicious day of Milaad un-NabiSAW, during which he narrated the historic visit. He conferred haddiyat upon both his sons, Syedi Taiyib bhaisahebQR and Syedna Taher SaifuddinRA, and also honoured them with the laqab of 'Zainuddin' and 'Saifuddin' respectively.

A minor split occurs in the community

During the tenure of Syedna BurhanuddinRA, a minor split occurred in the community when AbdulHusain Jiva-ji, a glass merchant from Mumbai, claimed that he was in direct contact with the Imam in seclusion. He declared that he had been appointed the hujjat and thus started his campaign in Nagpur. In the beginning, he attracted some supporters including a few learned men who came to be known as 'Mehdi Bagh-walas', after the venue of their meeting place in Nagpur. Soon however, the Mehdi Bagh-walas were disillusioned and deserted him. They never acquired any significance and their claim was refuted by many olama of the time. A small band further broke away from them and formed a group calling themselves 'Urtalisiyas', or the '48-ers'. They propounded the theory that it was no longer obligatory to observe prayers, fast or adhere to other canons of faith.



Syedna Taher SaifudddinRA at the qabr mubarak of Syedna BurhanuddinRA

Syedna Burhanuddin[RA] travels to Galiyakot for ziyarat

In 1322H, Syedna Burhanuddin[RA] spent the month of Ramadan ul-Mo'azzam in Mumbai and thereafter proceeded to Galiyakot to perform ziyarat of his illustrious ancestor, Syedi Fakhruddin Shaheed[QR]. Mumineen of Wagarh flocked to Galiyakot to pay obeisance to their dai and seek his blessings. Syedna Abdullah Badruddin[RA] had accompanied Syedna Burhanuddin[RA], but due to a mishap enroute, sustained an injury to his leg and hence returned to Surat. The next year in 1323H, Syedna Burhanuddin[RA] observed Ashara Mubaraka in Radhanpur and returned to Surat thereafter. His health declined and he spent Ramadan ul-Mo'azzam at Zaini Bungalow, his ancestral mansion on the banks of the River Tapti.



Zaini Bungalow, on the banks of the River Tapti in Surat

Syedna Burhanuddin[RA] declares nass on Syedna Badruddin[RA] in secrecy

On 11th Zilhijjat il-Haraam, he declared nass on Syedna Abdullah Badruddin[RA]. He summoned Syedna Taher Saifuddin[RA], Syedi AbdeAli bhaisaheb Mohyi'uddin[QR], Syedi Taiyib bhaisaheb Zainuddin[QR] and Miya Saheb Taiyib bhai Kothari and with them as witness declared nass on Syedna Abdullah Badruddin[RA]. Syedna Burhanuddin[RA] then bequested them many instructions, especially, he swore them not to reveal the nass until his demise. He passed away on 27th Zilhijjat il-Haraam, on the exact same day

that his predecessor Syedna Husamuddin[RA] had passed away.



A photograph taken during Syedna Burhanuddin[RA]'s visit to Mumbai (left to right: AbdulHusain bhaisaheb, father of Amatullah Aai Saheba, Syedi Taiyib bhaisaheb Zainuddin[QR], Syedna Abdullah Badruddin[RA], Syedna Mohammed Burhanuddin[RA], Syedna Taher Saifuddin[RA] and Yahya bhaisaheb Mohyi'uddin)

50

The 50th Dai al-Mutlaq, Ad-Da'il Ajal, **Syedna Abdullah Badruddin** bin Syedna AbdulHusain Husamuddin[RA]

Wafaat: 10th Rabi ul-Awwal 1333/1915
Tenure: 9 years, 2 months and 12 days
Qabr Mubarak: Surat, Gujarat, India



A portrait of Syedna Badruddin[RA] in his youth

Syedna Abdullah Badruddin[RA] was born on 18th Rajab ul-Asab 1262/1846 during the reign of Syedna AbdulQadir Najmuddin[RA]. His mother was Khadija Aai Saheba, daughter of the prominent dignitary of dawat, Miya Saheb Vali bhai. Syedna Najmuddin[RA] imparted ilm to Syedna Badruddin[RA] and his brother Syedi AbdeAli bhaisaheb Mohyi'uddin[QR], and gave them benign care and guidance preparing them for the khidmat of dawat. Later, he bestowed haddiyat upon Syedna Badruddin[RA]. Syedna Badruddin[RA] served him, served his mansoos the 48th dai and served the 49th dai Syedna Mohammed Burhanuddin[RA] who was also his predecessor. Syedna Badruddin[RA] accompanied Syedna Burhanuddin[RA] during his regional tours and also for hajj and ziyarat of Khamsat At'haar[SA].

The distinguished khidmat of Syedna Badruddin[RA] to his predecessors

Syedna Badruddin[RA]'s most singular service during the time of Syedna Burhanuddin[RA] was to settle the debts of dawat. Syedna Burhanuddin[RA] established the 'Dawoodi Fund' and appointed a committee comprising Syedna Badruddin[RA] and a few high-ranking dignitaries to seek contributions from the businessmen of Mumbai. Syedna Badruddin[RA] campaigned intensely to augment the collection. Travelling in a hired Victoria carriage, he would visit the trade establishments of mumineen in Mumbai daily.

Syedna Badruddin[RA] works to settle the debts of dawat

Syedna Badruddin[RA] used to return from his mission at midday. Since Syedna Burhanuddin[RA] took a light breakfast and then an early lunch, Syedna Badruddin[RA] would have his lunch alone. Shaikh Ahmed-Ali, a maternal uncle of Syedna Badruddin[RA], remarked that he emphatized that Syedna Burhanuddin[RA] did not consider waiting for Syedna Badruddin[RA], while the latter toiled so much for him. Syedna Badruddin[RA]'s response then was just a smile. But after he rose to the rutba of al-Dai al-Mutlaq, his uncle remarked with an Arabic phrase that means *"He who serves will in turn be served."*

Syedna Badruddin[RA] served Syedna Burhanuddin[RA] with utmost sincerity and is rewarded

During the latter part of Syedna Burhanuddin[RA]'s reign, a cynic had taunted Syedi Dawood bhaisaheb Shehabuddin[QR], son of Syedi Ismail bhaisaheb[QR], that dawat would come to a standstill af-

Everyone is left speechless when Syedna Badruddin[RA] assumes office

ter the demise of Syedna Burhanuddin[RA]. Syedi Dawood bhaisaheb[QR] retorted sharply, *"May Syedna Burhanuddin[RA] enjoy a long life! But if something was to happen to Syedna Burhanuddin[RA], he will produce someone so remarkable that you will be left astounded!"* Indeed, everyone was left speechless when Syedna Badruddin[RA] assumed office.

Syedna Badruddin[RA]'s takhte-nasheeni is celebrated in Surat

Syedna Badruddin[RA] delivered his first ever wa'az of Ashara Mubaraka after ascending the throne of dawat in Surat in 1324H. After the chehlum (forty days of mourning after the passing away of a hadd) of Syedna Burhanuddin[RA], Syedna Badruddin[RA]'s takhte-nasheeni was celebrated on 18th Safar ul-Muzaffar. Mumineen from all over the country participated in the celebrations in Surat. At the main function held in Darse-Saifee, Syedna Badruddin[RA] reaffirmed the appointment of Syedi Ismail bhaisaheb Badruddin[QR] as mazoon while the rank of mukasir was bestowed on Syedi Ibrahim bhaisaheb Vajihuddin[QR], brother of Syedna Burhanuddin[RA].

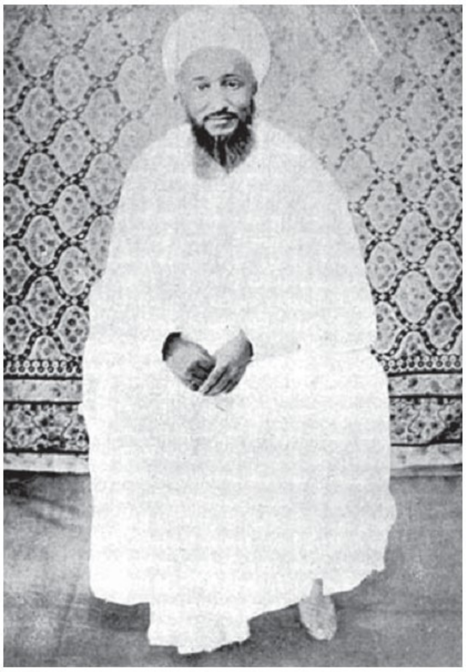
Syedi Ismail bhaisaheb[QR] and Syedi AbdeAli bhaisaheb[QR] pass away

Thereafter, Syedna Badruddin[RA] travelled to Mumbai and onwards to Kapadwanj and the region of Kathiawar visiting the cities of Morbi, Rajkot, Jamnagar and Kutch. Upon his return to Surat, he solemnised the marriage of Syedi Is'haq bhaisaheb Jamaluddin[QR], son of Syedi Ismail bhaisaheb[QR], with Asma baisaheba daughter of Syedna Burhanuddin[RA]. Syedi Is'haq bhaisaheb[QR] later held the rank of mukasir during the tenure of Syedna Taher Saifuddin[RA]. Syedi Ismail bhaisaheb[QR] passed away in Surat in 1325H at the age of 90. He was mazoon from the time of the 48th dai. He performed khidmat of dawat with dedication and loyalty and even at the advanced age of 90, unfailingly dispensed all religious duties. Following his demise, his son Syedi Dawood bhaisaheb[QR] was elevated to the rank of mazoon and the formal declaration was made in Mumbai during the wa'az of Mab'as in 1326H. That same year, Syedna Badruddin[RA] lost his illustrious brother Syedi AbdeAli bhaisaheb Mohyi'uddin[QR], mentor to Syedna Taher Saifuddin[RA] and Syedi Taiyib bhaisaheb Zainuddin[QR]. The wafaat of Syedi Mo-

hyi'uddin[QR] was a great loss to dawat.



A portrait of Syedi AbdeAli bhaisaheb Mohyi'uddin[QR]



A portrait of Syedi Dawood bhaisaheb Shehabuddin[QR]

Syedna Badruddin[RA] tours Sind

The next year in 1327H, Syedna Badruddin[RA] toured Sind and after delivering wa'az of Ashara Mubaraka in Karachi, visited Lahore,

Delhi, Agra and Lucknow. On the auspicious day of the milaad of Imam uz-Zamaan[SA], Syedi Taiyib bhaisaheb[QR], son of Syedna Mohammed Burhanuddin[RA], was elevated to the office of mukasir.



A portrait of Syedi Taiyib bhaisaheb Zainuddin[QR]



A portrait of Syedi Is'haq bhaisaheb Jamaluddin[QR]

On the coronation of the British Monarch King George V in 1329/1911, Syedna Badruddin[RA] wrote a letter to him and composed a qasida in felicitation. The letter and qasida were placed in a silver ornamented casket and handed over to the King by a mumin who had established his business in London. The silver casket is on display today in the museum of London.

Syedna Badruddin[RA] felicitates King George V on his coronation



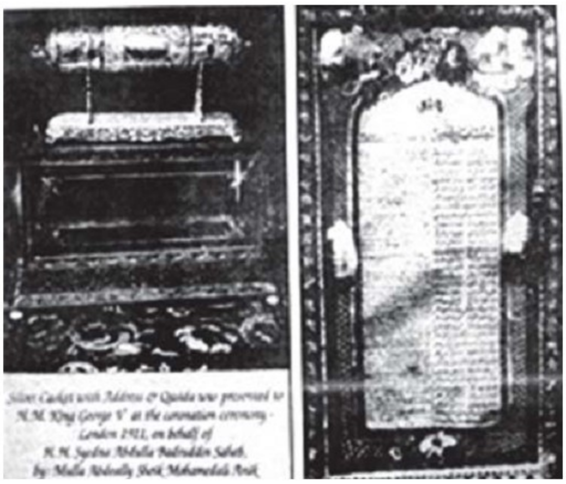
A portrait of King George V, at the time of his coronation



GEORGE V

GEORGE V
King

The letter of felicitation sent by Syedna Badruddin[RA] to King George V



The silver casket containing the letter and qasida of Syedna Badruddin[RA], preserved in the museum of London

In 1331/1913, the magnificient Badri Mahal in Mumbai was formally dedicated by Syedna Badruddin[RA]. Badri Mahal presently houses the offices of Dawat-e-Hadiyah, the administration of the Dai al-Mutlaq. Being over 100 years old, this splendid structure which lies in the heart of the commercial area of Fort, has been declared by the government as a heritage structure.



The magnificient building of Badri Mahal in Mumbai

Due to illness and declining health, Syedna Badruddin[RA] was not able to deliver Ashara Mubaraka wa'az of 1333H. He designated his mukasir Syedi Taiyib bhaisaheb[QR] deliver wa'az. The latter too was ailing, but, in spite of his poor health, he delivered wa'az. A month later, he suddenly passed away. Syedna Badruddin[RA] was overwhelmed with grief and his health henceforth witnessed a steady decline.

Syedi Taiyib bhaisaheb[QR] passes away

On the eve of 28th Safar ul-Muzaffar, Syedna Badruddin[RA] summoned his son Syedi Fazal bhaisaheb Qutbuddin[QR] and Shaikh Ali Mohammed Diwan-ji and conferred nass on Syedna Taher Saifuddin[RA]. Syedna Saifuddin[RA] was himself not present then. The following morning, when Syedna Saifuddin[RA] called on the ailing dai, Syedna Badruddin[RA] made the disclosure of nass to him. He also stated, *"The clouds of fitnat are overcast, but the divine hand of Imam uz-Zamaan[SA] is firmly placed on bhai's back."* Syedna Badruddin[RA] affectionately called Syedna Saifuddin[RA] 'bhai' and alluded to the fact that there were many negative elements at work against dawat which he himself had borne during his time.

Syedna Badruddin[RA] confers nass on Syedna Saifuddin[RA]



A portrait of Syedna Badruddin[RA]

Syedna Badruddin[RA] passes away

Syedna Badruddin[RA] passed away, just a few days after this appointment. Syedna Saifuddin[RA] used to often recall that when Syedna Badruddin[RA] confided in him his appointment as mansoos, it moved him to tears.

Epilogue

"Certainly, in their narratives is learning for those with intellect. The Qur'an is not tales conceived, but a confirmation of that which is present …"

(Surah 12:111)

We see in the history of Doat Mutlaqeen[RA], the manner in which they overcame all odds, from political upheavals to natural calamities, from obstacles in terrain to hardships at sea; all to fulfil the pledge they gave to the Imam[SA]. If we are to learn something from this, it is the belief that the dawat of Doat Mutlaqeen[RA] is righteous indeed.

And if we are to gain something from this reading, it is to see confirmation in the contemporary and gain greater marefat (understanding) of our beloved dai, Syedna Aali Qadr Mufaddal Saifuddin[TUS]. In linking the past to the present lies the true meaning of history.

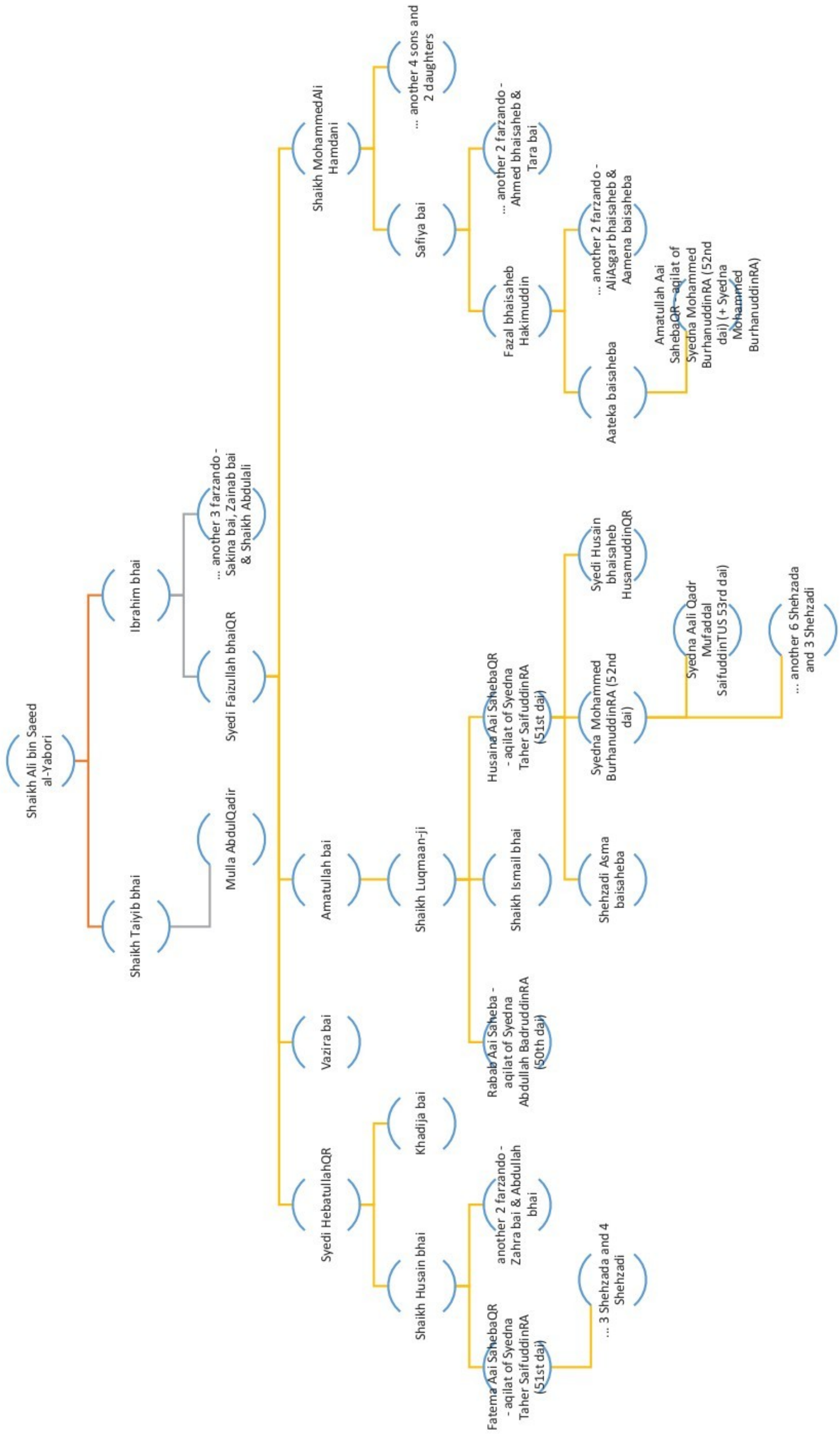
I ask the reader to join me in beseeching Allah[TA] that he grants our Maula a life in health and prosperity till the day of qeyamat (judgement) – Ameen.

I hope, with all humility, that Maula[TUS] accepts this work of mine, and lends significance to the insignificant.

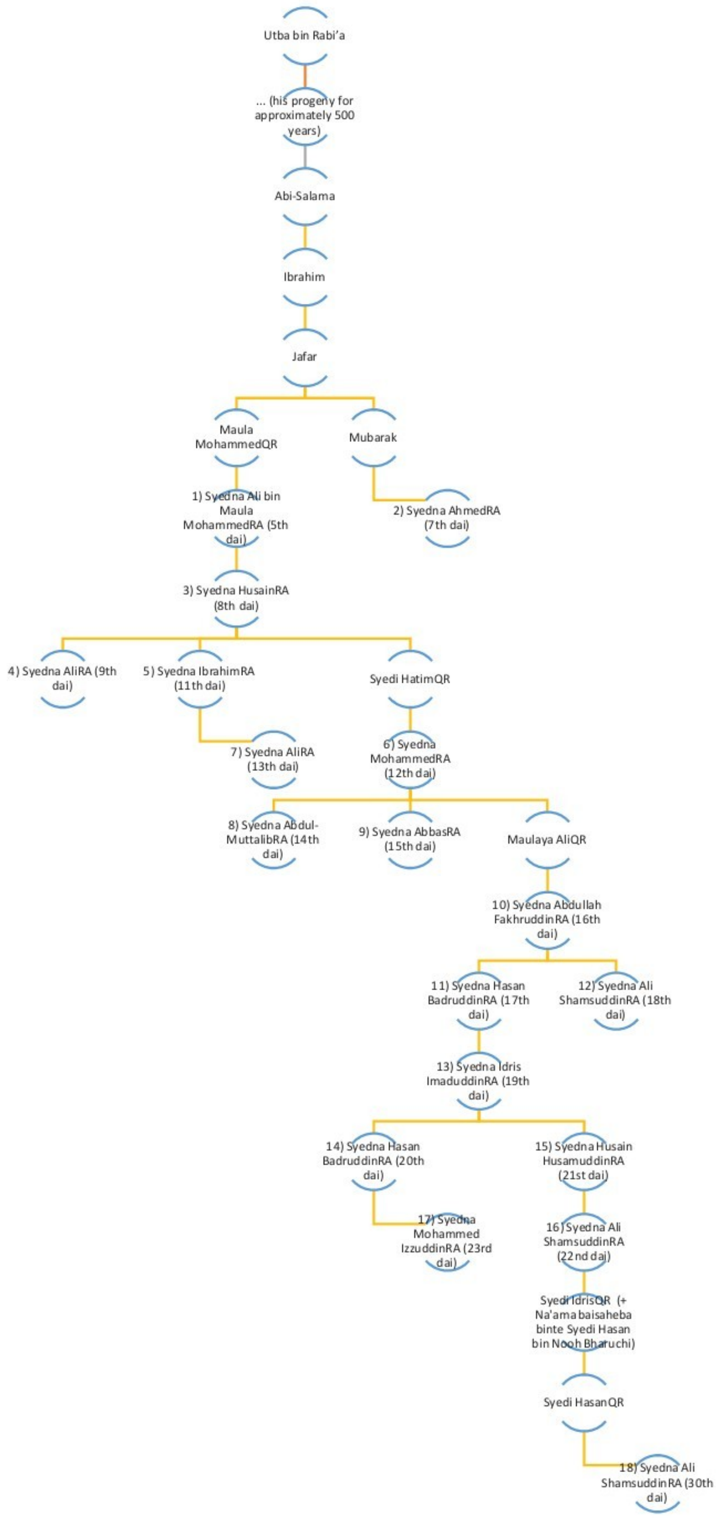
Appendices

01: Family of Maulatona ArwaRA (pending)

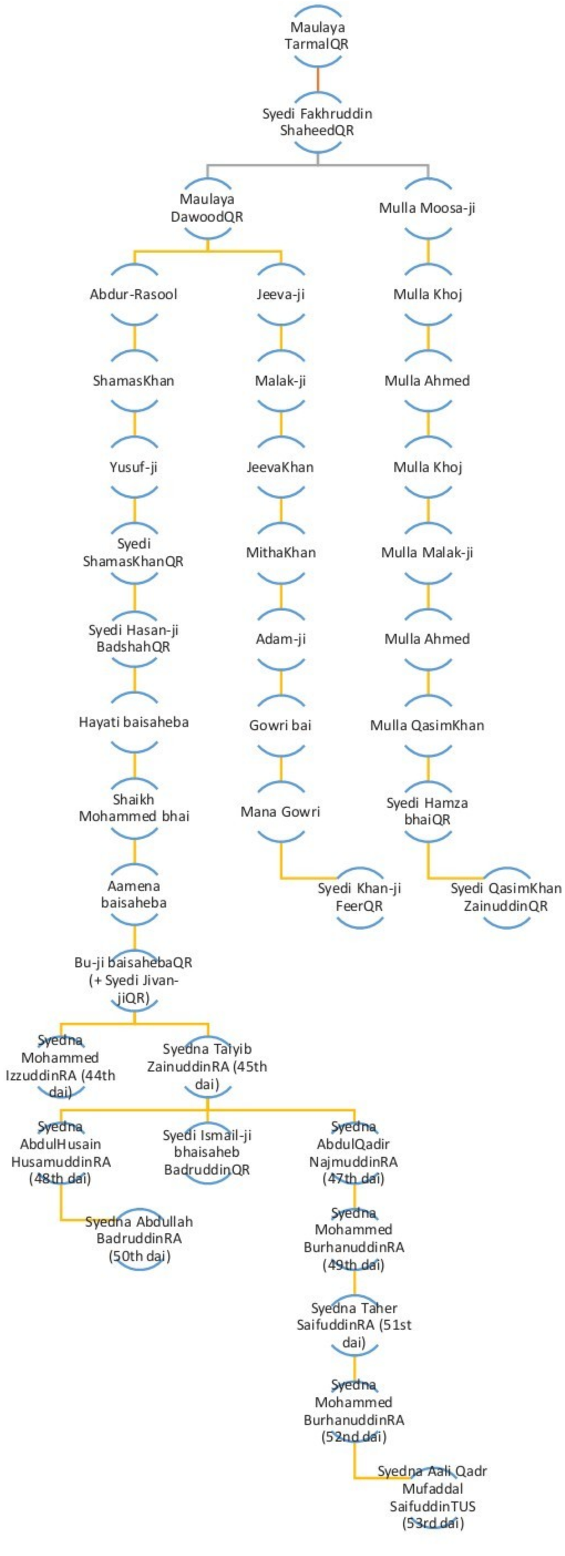
02: Shaikh Ali bin Saeed al-Yabori



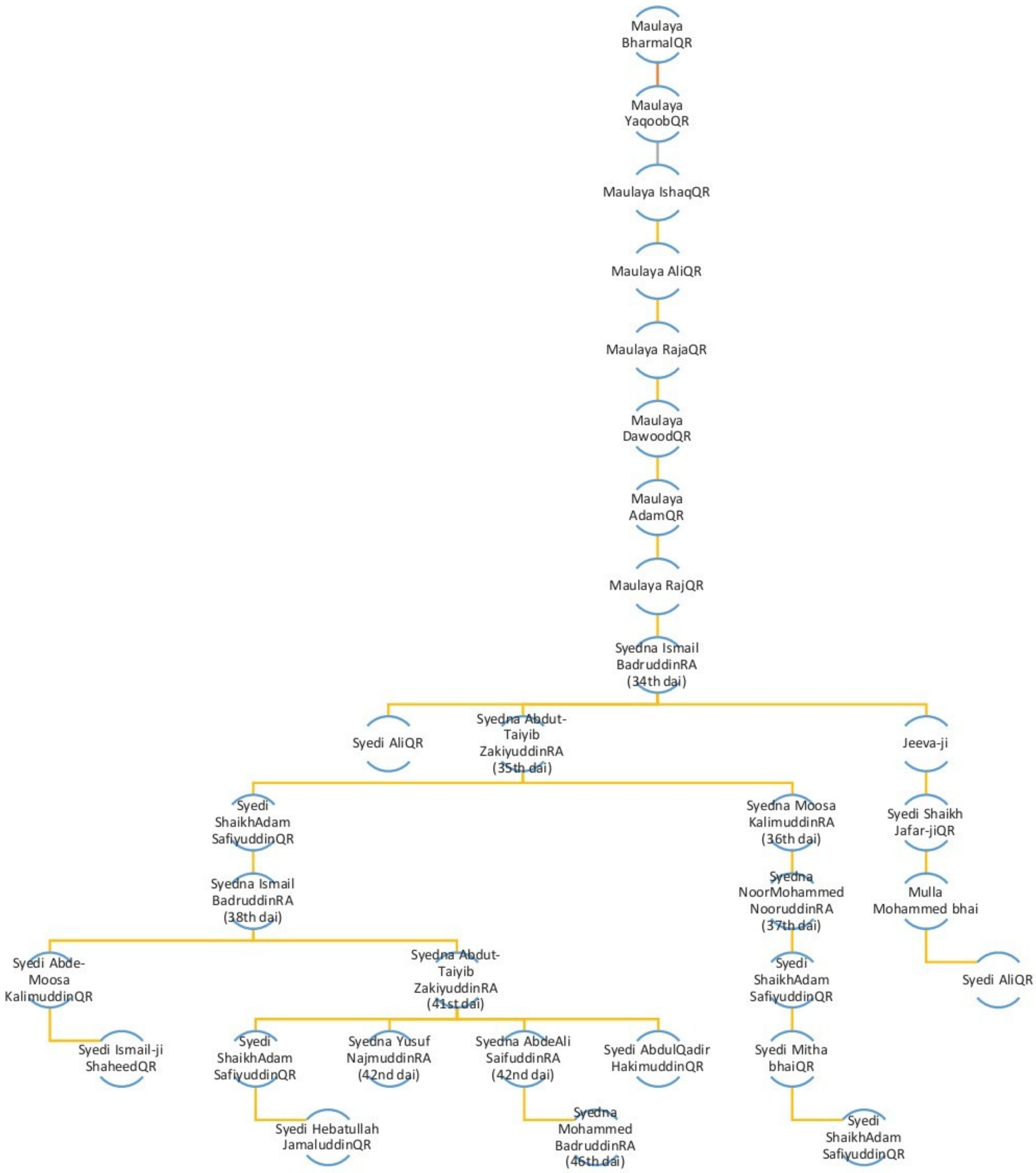
03: Eighteen Doat MutlaqeenRA from Aale-Waleed



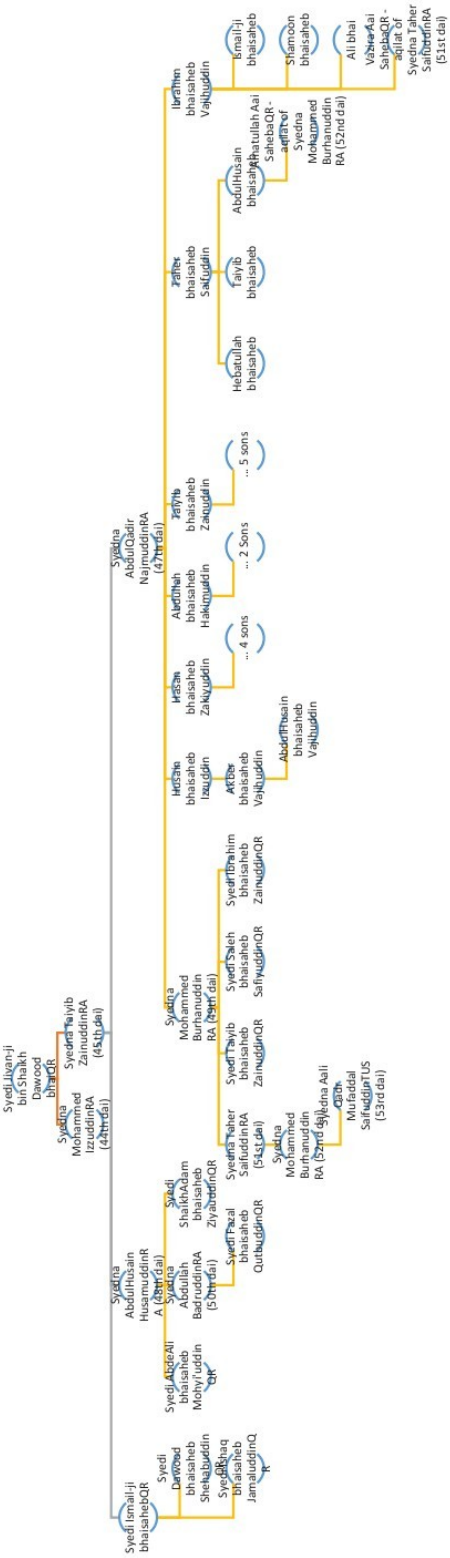
04: Aale-Tarmal



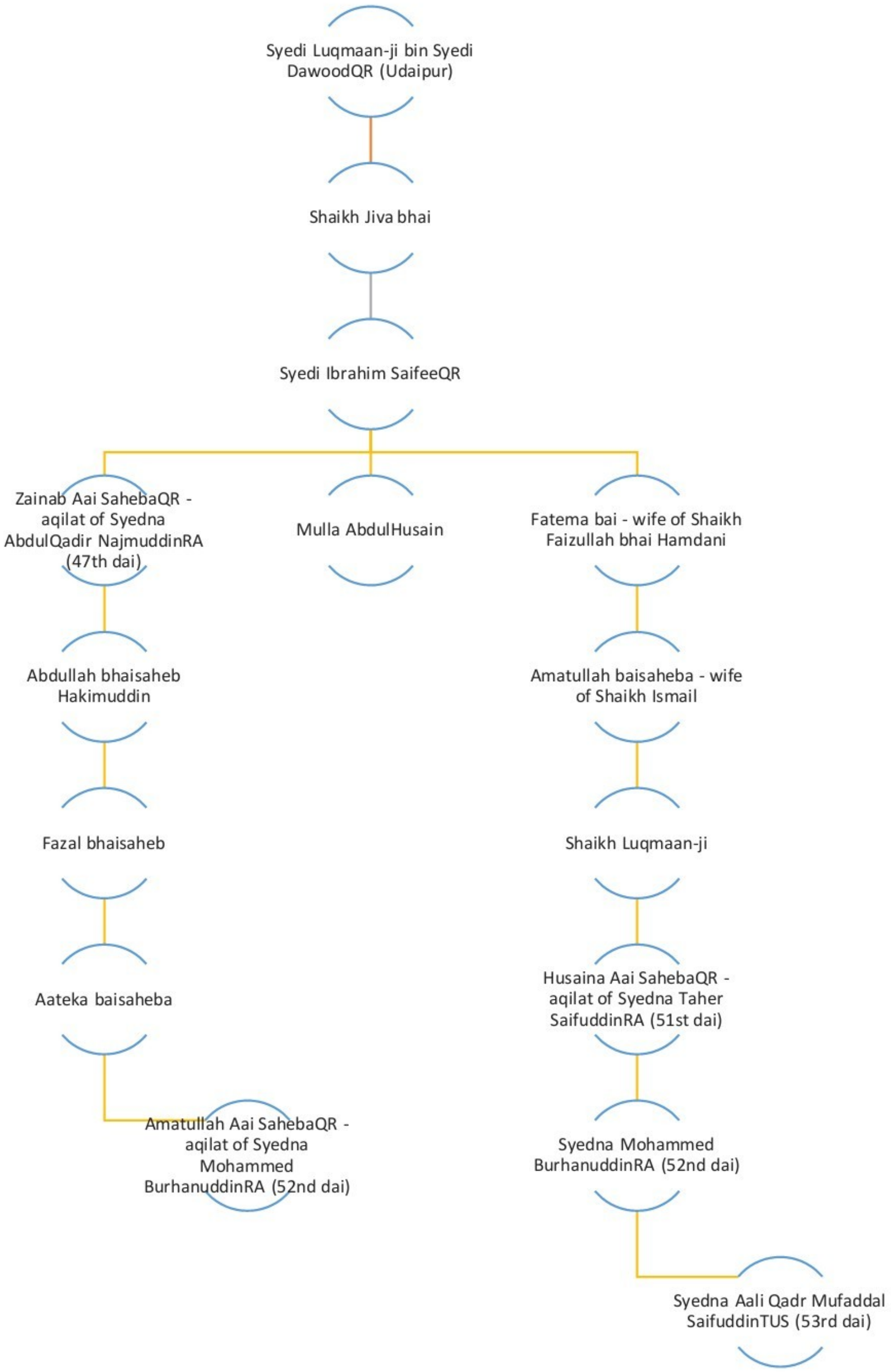
05: Aale-Bharmal



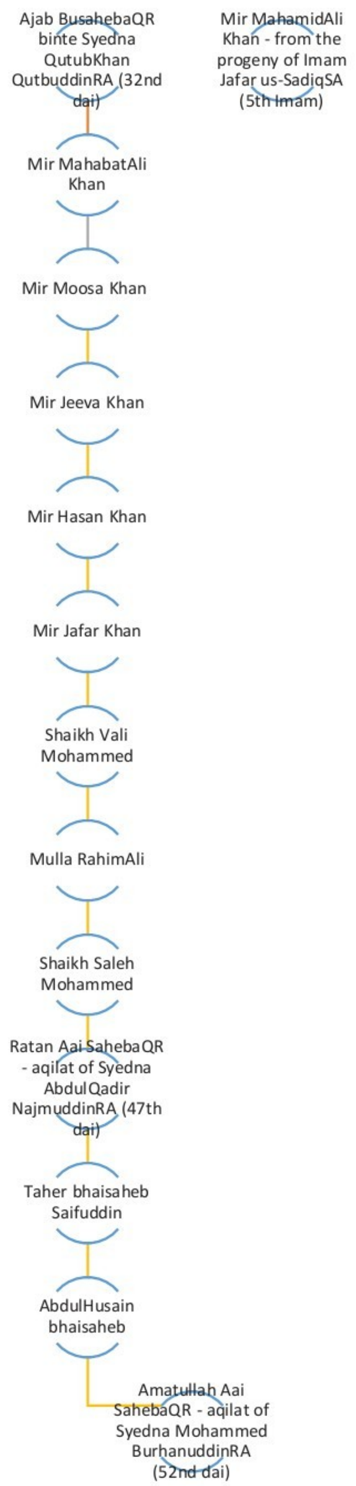
06: Aale-Jivanji



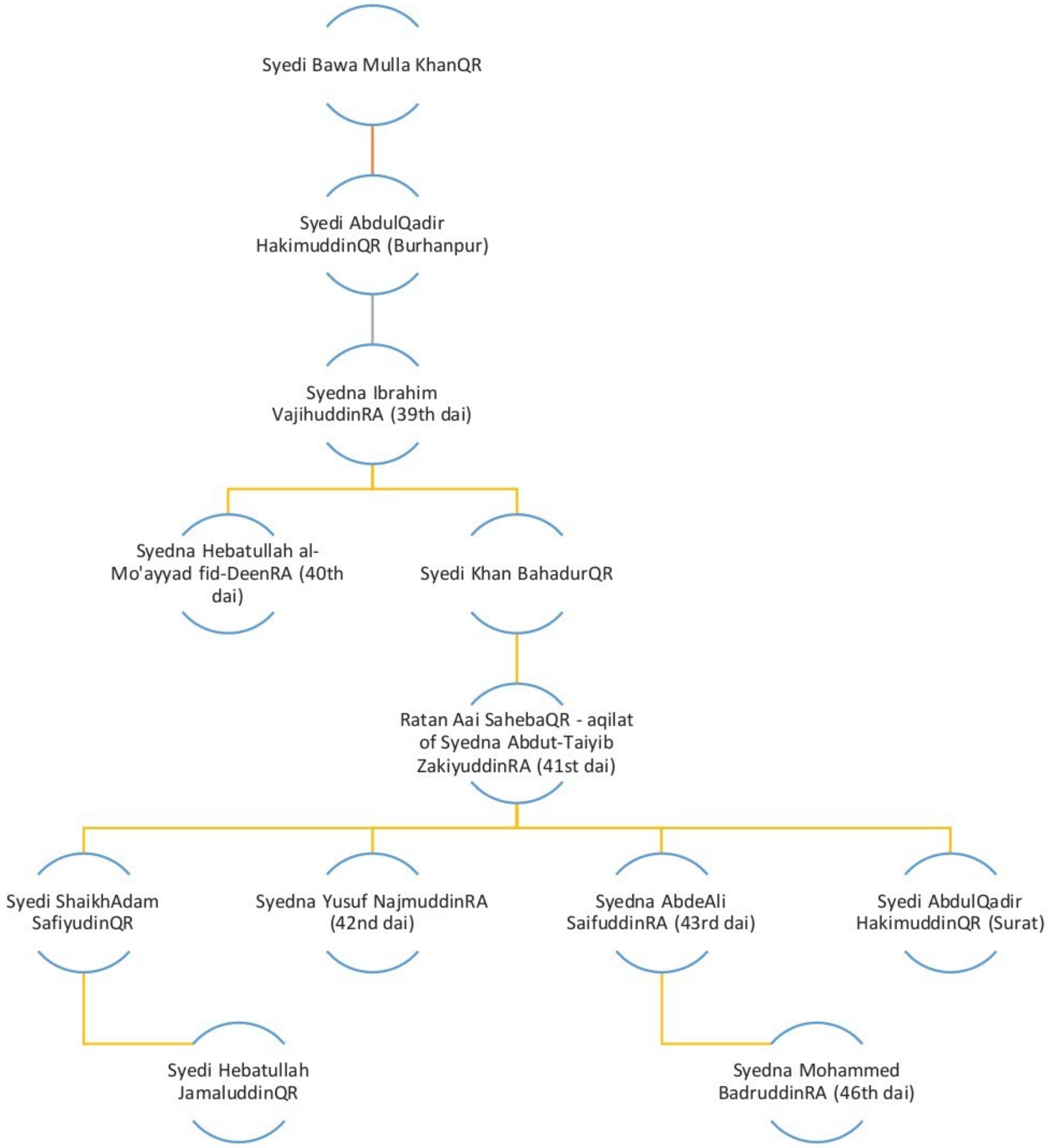
07: Progeny of Syedi Ibrahim SaifeeQR



08: Progeny of Syedna QutubKhan QutbuddinRA (32nd dai)



09: Progeny of Syedi Bawa Mulla KhanQR



10: The path of ilm as it reached Syedna Abdeali SaifuddinRA

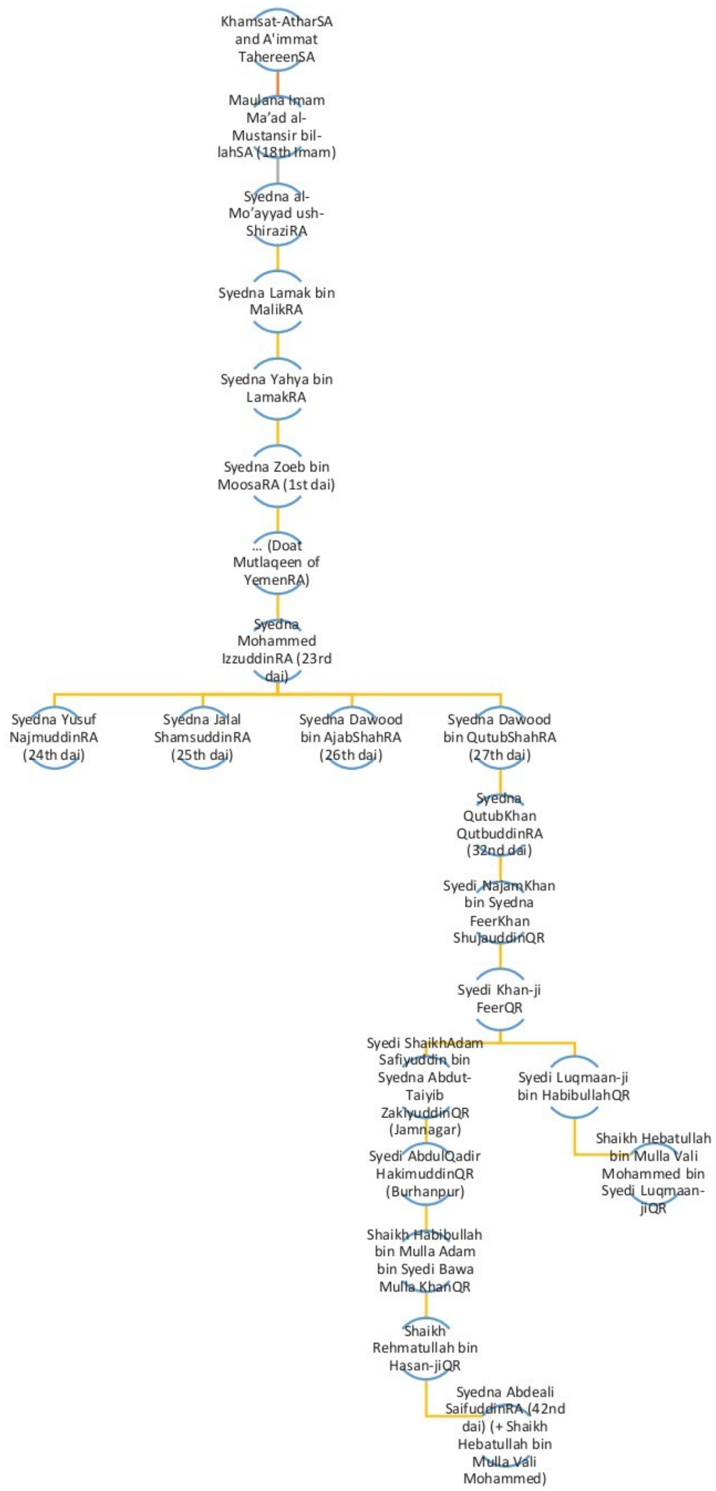


Table of Doat Mutlaqeen[RA]

Tarteeb	Saheb
Ummud-Doat il-Mutlaqeen	Maulatona al-Hurrat ul-Maleka Arwa binte Ahmed[RA]
The 1st Dai al-Mutlaq	Syedna Zoeb bin Moosa al-Waade'ee[RA]
The 2nd Dai al-Mutlaq	Syedna Ibrahim bin Husain al-Haamedi[RA]
The 3rd Dai al-Mutlaq	Syedna Hatim Mohyi'uddin bin Syedna Ibrahim al-Haamedi[RA]
The 4th Dai al-Mutlaq	Syedna Ali Shamsuddin bin Syedna Hatim al-Haamedi[RA]
The 5th Dai al-Mutlaq	Syedna Ali bin Maula Mohammed bin il-Waleed[RA]
The 6th Dai al-Mutlaq	Syedna Ali bin Hanzala[RA]
The 7th Dai al-Mutlaq	Syedna Ahmed bin Mubarak[RA]
The 8th Dai al-Mutlaq	Syedna Husain bin Syedna Ali bin Maula Mohammed bin il-Waleed[RA]
The 9th Dai al-Mutlaq	Syedna Ali bin Syedna Husain[RA]
The 10th Dai al-Mutlaq	Syedna Ali bin Syedi Husain bin Syedna Ali bin Hanzala[RA]
The 11th Dai al-Mutlaq	Syedna Ibrahim bin Syedna Husain[RA]
The 12th Dai al-Mutlaq	Syedna Mohammed bin Hatim bin Syedna Husain[RA]
The 13th Dai al-Mutlaq	Syedna Ali Shamsuddin bin Syedna Ibrahim[RA]
The 14th Dai al-Mutlaq	Syedna Abdul-Muttalib bin Syedna Mohammed[RA]
The 15th Dai al-Mutlaq	Syedna Abbas bin Syedna Mohammed[RA]
The 16th Dai al-Mutlaq	Syedna Abdullah Fakhruddin bin Ali bin Syedna Mohammed[RA]
The 17th Dai al-Mutlaq	Syedna Hasan Badruddin bin Syedna Abdullah Fakhruddin[RA]
The 18th Dai al-Mutlaq	Syedna Ali Shamsuddin bin Syedna Abdullah Fakhruddin[RA]
The 19th Dai al-Mutlaq	Syedna Idris Imaduddin bin Syedna Hasan Badruddin[RA]
The 20th Dai al-Mutlaq	Syedna Hasan Badruddin bin Syedna Idris Imaduddin[RA]
The 21st Dai al-Mutlaq	Syedna Husain Husamuddin bin Syedna Idris Imaduddin[RA]
The 22nd Dai al-Mutlaq	Syedna Ali Shamsuddin bin Syedna Husain Husamuddin[RA]
The 23rd Dai al-Mutlaq	Syedna Mohammed Ezzuddin bin Syedna Hasan Badruddin[RA]
The 24th Dai al-Mutlaq	Syedna Yusuf Najmuddin bin Sulaiman[RA]
The 25th Dai al-Mutlaq	Syedna Jalal Shamsuddin bin Hasan[RA]
The 26th Dai al-Mutlaq	Syedna Dawood Burhanuddin bin AjabShah[RA]
The 27th Dai al-Mutlaq	Syedna Dawood Burhanuddin bin QutubShah bin Khwaja bin Ali[RA]
The 28th Dai al-Mutlaq	Syedna ShaikhAdam Safiyuddin bin TaiyibShah[RA]
The 29th Dai al-Mutlaq	Syedna Abdut-Taiyib Zakiyuddin bin Syedna Dawood Burhanuddin bin QutubShah[RA]
The 30th Dai al-Mutlaq	Syedna Ali Shamsuddin bin Syedi Hasan bin Idris[RA]
The 31st Dai al-Mutlaq	Syedna QasimKhan Zainuddin bin Feerji[RA]

The 32nd Dai al-Mutlaq	Syedna QutubKhan Qutbuddin Shaheed bin Syedna Dawood Burhanuddin bin QutubShah[RA]
The 33rd Dai al-Mutlaq	Syedna FeerKhan Shujauddin bin MalakShah[RA]
The 34th Dai al-Mutlaq	Syedna Ismail Badruddin bin Maulaya Raj[RA]
The 35th Dai al-Mutlaq	Syedna Abdut-Taiyib Zakiyuddin bin Syedna Ismail Badruddin[RA]
The 36th Dai al-Mutlaq	Syedna Moosa Kalimuddin bin Syedna Abdut-Taiyib Zakiyuddin[RA]
The 37th Dai al-Mutlaq	Syedna NoorMohammed Nooruddin bin Syedna Moosa Kalimuddin[RA]
The 38th Dai al-Mutlaq	Syedna Ismail Badruddin bin Syedi ShaikhAdam Safiyuddin[RA]
The 39th Dai al-Mutlaq	Syedna Ibrahim Vajihuddin bin Syedi AbdulQadir Hakimuddin[RA]
The 40th Dai al-Mutlaq	Syedna Hebatullah al-Mo'ayyad fid-Deen bin Syedna Ibrahim Vajihuddin[RA]
The 41st Dai al-Mutlaq	Syedna Abdut-Taiyib Zakiyuddin bin Syedna Ismail Badruddin[RA]
The 42nd Dai al-Mutlaq	Syedna Yusuf Najmuddin bin Syedna Abdut-Taiyib Zakiyuddin[RA]
The 43rd Dai al-Mutlaq	Syedna AbdeAli Saifuddin bin Syedna Abdut-Taiyib Zakiyuddin[RA]
The 44th Dai al-Mutlaq	Syedna Mohammed Ezzuddin bin Shaikh Jivan-ji[RA]
The 45th Dai al-Mutlaq	Syedna Taiyib Zainuddin bin Shaikh Jivan-ji[RA]
The 46th Dai al-Mutlaq	Syedna Mohammed Badruddin bin Syedna Abdeali Saifuddin[RA]
The 47th Dai al-Mutlaq	Syedna AbdulQadir Najmuddin bin Syedna Taiyib Zainuddin[RA]
The 48th Dai al-Mutlaq	Syedna AbdulHusain Husamuddin bin Syedna Taiyib Zainuddin[RA]
The 49th Dai al-Mutlaq	Syedna Mohammed Burhanuddin bin Syedna AbdulQadir Najmuddin[RA]
The 50th Dai al-Mutlaq	Syedna Abdullah Badruddin bin Syedna AbdulHusain Husamuddin[RA]

Wafaat	Tenure	Qabr Mubarak
22nd Shabaan ul-Kareem 532/1138		Zi-Jibla, Yemen
10th Moharram ul-Haraam 546/1151	13 years, 4 months and 17 days	Hoos, Yemen
16th Shabaan ul-Kareem 557/1162	11 years, 7 months and 6 days	Ghayl bani-Haamid, Yemen
16th Moharram ul-Haraam 596/1199	38 years and 5 months	Al-Hutaib ul-Mubarak, Yemen
25th Zilqadatil-Haraam 605/1209	9 years, 10 months and 9 days	San'aa, Yemen
27th Shabaan ul-Kareem 612/1215	6 years, 9 months and 2 days	Aghmur (Haraaz), Yemen
12th Rabi ul-Awwal 626/1229	13 years, 6 months and 14 days	Hamdaan, Yemen
28th Jumadal-Ukhra 627/1230	1 year, 3 months and 16 days	San'aa, Yemen
22nd Safar ul-Muzaffar 667/1268	39 years, 7 months and 24 days	San'aa, Yemen
13th Zilqadat il-Haraam 682/1284	15 years, 8 months and 20 days	San'aa, Yemen
1st Safar ul-Muzaffar 686/1287	3 years, 2 months and 18 days	San'aa, Yemen
10th Shawwaal ul-Mukarram 728/1328	42 years, 8 months and 9 days	Hisne-Af'eda, Yemen
1st Zilhajjat il-Haram 729/1329	1 year, 1 month and 21 days	Hisne-Af'eda, Yemen
18th Rajab ul-Asab 746/1345	16 years, 7 months and 17 days	Zamarmar, Yemen
14th Rajab ul-Asab 755/1354	8 years, 11 months and 26 days	Zamarmar, Yemen
8th Shawwaal ul-Mukarram 779/1378	24 years, 2 months and 24 days	Hisne-Af'eda, Yemen
9th Ramadan ul-Moazzam 809/1407	29 years, 11 months and 1 day	Zamarmar, Yemen
6th Shawwaal ul-Mukarram 821/1418	12 years and 27 days	Zamarmar, Yemen
3rd Safar ul-Muzaffar 832/1428	10 years, 3 months and 27 days	Shareqa, Yemen
19th Zilqadat il-Haraam 872/1468	40 years, 9 months and 16 days	Shibaam, Yemen
15th Shabaan ul-Kareem 918/1512	45 years, 8 months and 26 days	Masaar, Yemen
10th Shawwaal ul-Mukarram 933/1527	15 years, 1 month and 25 days	Masaar, Yemen
21st Zilqadat il-Haraam 933/1527	1 month and 11 days	Masaar, Yemen
27th Safar ul-Muzaffar 946/1539	12 years, 3 months and 6 days	Zabeed, Yemen
16th Zilhijjat il-Haraam 974/1567	28 years, 9 months and 19 days	Taibah, Yemen
16th Rabi ul-Aakhar 975/1567	4 months	Ahmedabad, Gujarat, India
27th Rabi ul-Aakhar 997/1589	22 years and 11 days	Ahmedabad, Gujarat, India
15th Jumadal-Ukhra 1021/1612	24 years, 1 month and 17 days	Ahmedabad, Gujarat, India
7th Rajab ul-Asab 1030/1621	9 years and 21 days	Ahmedabad, Gujarat, India
2nd Rabi ul-Awwal 1041/1631	10 years, 7 months and 24 days	Ahmedabad, Gujarat, India
25th Rabi ul-Awwal 1042/1632	1 year and 23 days	Hisne-Af'eda, Yemen
9th Shawwal al-Mukarram 1054/1644	12 years, 6 months and 14 days	Ahmedabad, Gujarat, India
27th Jumadal-Ukhra 1056/1646	1 year, 8 months and 18 days	Ahmedabad, Gujarat, India
9th Zilqadatil-Haraam 1065/1655	9 years, 4 months and 11 days	Ahmedabad, Gujarat, India

Wafaat	Tenure	Qabr Mubarak
23rd Jumadal-Ukhra 1085/1674	19 years, 7 months and 14 days	Jamnagar, Gujarat, India
12th Zilqadatil-Haraam 1110/1699	25 years, 4 months and 18 days	Jamnagar, Gujarat, India
22nd Rabi ul-Aakhar 1122/1710	11 years, 5 months and 10 days	Jamnagar, Gujarat, India
4th Rajab ul-Asab 1130/1718	8 years, 2 months and 11 days	Mandvi, Gujarat, India
7th Moharram ul-Haraam 1150/1737	19 years, 6 months and 3 days	Jamnagar, Gujarat, India
17th Moharram ul-Haraam 1168/1754	18 years and 10 days	Ujjain, Madhya Pradesh, India
1st Shabaan ul-Kareem 1193/1779	25 years, 6 months and 14 days	Ujjain, Madhya Pradesh, India
4th Safar ul-Muzaffar 1200/1785	6 years, 6 months and 3 days	Burhanpur, Madhya Pradesh, India
18th Jumadal-Ukhra 1213/1798	13 years, 4 months and 14 days	Surat, Gujarat, India
12th Zilqadatil-Haraam 1232/1817	19 years, 4 months and 23 days	Surat, Gujarat, India
19th Ramadan ul-Moazzam 1236/1821	3 years, 10 months and 7 days	Surat, Gujarat, India
15th Zilqadatil-Haraam 1252/1837	16 years, 1 month and 26 days	Surat, Gujarat, India
29th Jumadal-Ukhra 1256/1840	3 years, 7 months and 14 days	Surat, Gujarat, India
26th Rajab ul-Asab 1302/1885	46 years and 26 days	Ujjain, Madhya Pradesh, India
27th Zilhijjatil-Haraam 1308/1891	6 years, 5 months and 1 day	Ahmedabad, Gujarat, India
27th Zilhijjatil-Haraam 1323/1906	15 years	Surat, Gujarat, India
10th Rabi ul-Awwal 1333/1915	9 years, 2 months and 12 days	Surat, Gujarat, India

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- Hadiqato Tarikhe Akhbare Aale Bharmal, Shaikh Abdut-Taiyib HaiderAli Diwan-ji (1369H)
- Mausame-Bahaar
- Gulshane-Malumaat

Author's Bio

Mulla Yusuf Mulla Mamujee Hassanally, resident of Colombo, Sri Lanka is the youngest son of the late Mulla Mamujee Hassanally and Mulla Dayam bai Karimbhoy. He was born in Bagasra in the state of Gujarat, India on 7th Shawwaal ul-Mukarram, 1365H (3rd September, 1946). He had his primary and secondary education in Colombo and graduated in Arts with Economics and Islamic Culture from the University of Mumbai.

He has to his credit readings on the history of A'immat Tahereen[SA], Doat Mutlaqeen[RA] and their hudood. It was his fascination of Fatemi history that motivated him to compile this brief account of Doat Mutlaqeen[RA] in the English language.

His other major interest is photography. He has an extremely rare collection of photographs of all the visits of Syedna Taher Saifuddin[RA], Syedna Mohammed Burhanuddin[RA] and Syedna Aali Qadr Mufaddal Saifuddin[TUS] to Colombo.